MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, AND TIDINGS

HOWARD B. GROSE, D.D., Editor

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The Publisher's Page

New Method of Indicating Expiration Dates

IN changing expiration dates on renewed subscriptions, only the last figure of the yearly date, instead of the last two figures will be added to the label. Thus the label date which read "Nov. 11"(signifying that Nov. 1911 was the date of expiration) was changed to read "Nov. 11–12" when it was renewed last fall, but the next renewal, and all renewals hereafter, will omit the dash and the number 1, changing only the last figure. Thus the label date which now reads "Nov. 11–12," when renewed again, will read "Nov. 11–12 3," or if renewed for two years it will read "Nov. 11–12 4." In other words, it is the last single figure that gives the clue to the year in which the subscription expires.

✠

How to Bring all the Subscriptions of a Club to the Same Expiration Date

Some club managers desire to have the entire club of subscriptions expire with the same issue of the magazine. This may be brought about by renewing certain subscriptions for ten or eleven months and renewing others for thirteen or fourteen months, as the case may be. On all such subscriptions deduct from the fifty-cent rate five cents for each month less than twelve and add to the fifty-cent rate five cents for each month more than twelve. Dates of expiration plainly appear on the wrappers of each copy of the magazine.

A Word of Appreciation to our Club Managers

Our club managers, and all others who are interested in the success of MISSIONS, will be glad to hear of our progress every time we forge one more step ahead. Thanks to the ardor and zeal of the club managers, the month of December was the best that MISSIONS has thus far known. In point of subscriptions received it broke all previous records. For the fine work which this record indicates we wish to extend heartiest appreciation to our club managers. The success or failure of the magazine lies largely in their hands.

It should be noted that of the subscriptions received during December the renewals were well in evidence. Our present percentage of renewals is 86 out of every 100 — considerably above the average. Moreover, almost every list received contained more than enough new names to make up for any losses, so that practically every club from which we have heard is a "growing club" — and that's the kind we want them all to be. Is yours?

The spirit of the club managers in this work has been commendable to a high degree. They are doing the work loyally, cheerfully, with some breadth of vision, putting their hearts into it and gladly reckoning this as one opportunity for taking a personal interest in definitely extending and moulding the missionary consciousness of the churches.

An Every Family Subscription for MISSIONS: Why Not?

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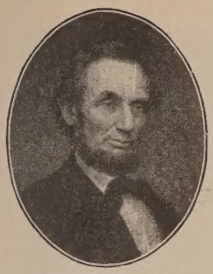


ABRAHAM LINCOLN
Born Feb. 12, 1809

"We are glad that in this our true war of independence, we have had at the head of our affairs a man whom America made out of the very earth, unancestored, unprivileged, unknown, to show us how much truth, how much magnanimity, and how much statecraft await the call of opportunity in simple manhood when it believes in the justice of God and the worth of man."

"Our children shall behold his fame,
The kindly, earnest, brave, foreseeing man,
Sagacious, patient, dreading praise, not blame,
New birth of our new soil, the first American."

—*James Russell Lowell.*

DELHI DURING THE DURBAR CELEBRATIONS

The great Durbar camp at Delhi, of which we give a general view, occupied an area of about twenty-five square miles. Near the central camp of the King were placed those of the ruling princes, 135 in all. The numbers refer to the following buildings or encampments: (1) Camel Corps. (2) Transport Corps. (3) M.P.s' Camp. (4) Foreign and Administration Camp. (5) Sappers and Miners. (6) Motor Garage. (7) Dairy Farm. (8) Commander-in-Chief's Camp. (9) His Majesty's Escort. (10) Guards of Honour Regiment. (11) Bluejackets and Marines. (12) Civil Veterinary Hospital. (13) Army Headquarters. (14) Post Office. (15) Government of India. (16) Flagstaff. (17) Tower in which the women and children were imprisoned at the time of the Mutiny. (18) Police. (19) Press. (20) King Asoka's Pillar. (21) Chauburgi Mosque. (22) The Club. (23) Dufferin Bridge. (24) Hamilton Road Station. (25) Kashmir Gate. (25) St. James's Church. (27) Empress Memorial. (28) High School. (29) Salingarh Ruins, and (30) The Lahore Gate. — *From the London Illustrated News.*

MISSIONS

VOLUME 3 FEBRUARY, 1912 NUMBER 2

The World Currents

THE situation in China remains uncertain. So far as the revolutionists are concerned, they have set up a Republic and elected Sun Yat Sen Provisional President. He has appointed a cabinet and seeks recognition by the Powers. Yuan Shih Kai has repudiated the conference at Shanghai and declared for the maintenance of the monarchy. Some funds have been supplied by the reluctant Manchu princes, under threats by the empress dowager, and a renewal of hostilities was anticipated when this was written. A disturbing factor was the posting of troops by the Powers along the Pekin railway, to keep the road open to the sea for traffic. This the Powers have a right to do under the treaty, but nothing could tend more to irritate the Chinese and precipitate attacks upon the helpless foreigners. At writing the revolutionists seem to have the great majority of the people and the balance of power. If left alone, the Chinese will doubtless try out the experiment of a republic.

Meanwhile, Russia has taken steps looking to the possession by and by of Mongolia, which has declared independence of China Proper. The Chinese Imperial government has had to admit that it could not enforce its rule in the great northern territory, and Russia proffers a protectorate which reminds one of the cobra protecting the rabbit — inside. That the boundaries of the Chinese Empire will continue to embrace Tibet, Mongolia and Manchuria is not at all likely. There is even talk of dividing China Proper into three separate governments.

As for the missionaries, they are reported to have left West China and other parts most affected by the rebellion, with but one or two attacks accompanied by fatal results. Our Baptist missionaries have escaped harm so far as we know. We give elsewhere some graphic accounts of their experiences.

England is somewhat perturbed over the question of the disestablishment of the Welsh Church. This has been promised by Lloyd-George, who is a Welshman and a Nonconformist. The success of this movement might easily imperil the Anglican Established Church also, and the move is strongly opposed. Disestablishment is as sure in time as the progress of democracy in England.

Russia has compelled Persia to oust the American Treasurer-General, Mr. Shuster, and Russian troops hold several Persian strongholds. Many of the offending Persians have been put to death, as a "lesson and warning." That Great Britain should stand by Russia in this strong-arm assertion of rights does not meet with popular approval in England, nevertheless the strong arm prevails and the weak party goes to the wall. Looking below the surface, it may be that this is the method by which advancing Mohammedanism will meet with a check by the sword — a weapon it has readily enough used for its own victories in the past.

At home President Taft still pleads earnestly and nobly for the ratification by the Senate of the peace treaties, and the real conscience of the nation is undoubtedly with him. By these treaties, whatever the immediate outcome, he has linked his name to a statesmanship that will endure and a fame that will increase with the years.

SWATOW-CHAOCHOWFU RAILROAD

Another News Letter from China

THE following letter is from Rev. Ben L. Baker, who has been stationed since 1908 at Chaochowfu, capital of the most easterly prefecture in the Kwangtung Province, with a population of 800,000. Kwangtung Province has Canton as its principal port. South China seemed to go over to the revolutionaries en masse without resistance. The Cantonese are the type of Chinaman familiar to us. Mr. Baker, in his letters, takes us directly into the scenes of the revolution.

CHAOCHOWFU, November 24, 1911.

DEAR FRIENDS:

Much has happened in China within the last month. Two months ago we had a flood, then came the typhoon, and now we are in the midst of a Revolution. We can with difficulty realize that before our eyes are occurring those changes so long predicted that will mark a new epoch in the history of the Chinese people. At present it seems likely that we are to have a new China. It may be the Republic of China.

Now a word about our own city, Chaochowfu. Canton, the capital of our province, is a noted hotbed of revolutionaries. But for a long time nothing appeared to be doing there, and as our province more or less takes its cue from Canton, quiet reigned here too. However, we have a city newspaper and telegraphic communications, so the happenings elsewhere became easily known. Daily reports of the revolutionaries' successes stirred the people. As excitement grew and it became more uncertain what a day might bring forth, the leading citizens organized a mutual protective association, the avowed purpose of which was to protect business interests and the people at large in case of disorder. Later the new Tartar General was assassinated as he was entering Canton. It was then reported that within a few days a body of revolutionaries was coming to Chaochowfu. The leaders in the protective association told the military magistrate that if the rebels came they were going to open the gates and receive them. He was

unwilling to yield and mounting three small cannon on the north gate hill said he would blow the city to pieces if such a thing were attempted.

For two days or so things were at the breaking point. People began to move out, among them some of the families of the officials. The military magistrate's family were taken by the revolutionaries as they arrived in Swatow. Word was sent to the magistrate and he was asked whether he wished to fight or yield. He yielded. The city was soon a place of new scenes. The streets were decked with flags. Some bore the words, "We are independent"; some were copies of the rebel flag. There was quiet there for a few days. Afterwards it appeared that the officials had only pretended to yield. One committed suicide, one was cut down in a similar attempt, one left, and one remained in his yamen with a few soldiers.

After deliberation, the revolutionaries evidently decided that the yamen would have to be taken to insure peace. Sunday morning when I awoke I heard firing in the city. Soon, as I watched, smoke began to rise above the yamen and I knew the work was going on. The revolutionaries had attacked the yamen and being short of firearms used bombs. These were thrown over the walls into the yamen and it was soon ablaze. The soldiers on the inside kept up a rattle of musketry so long as their ammunition lasted. To the credit of the rebels be it said they did not seem to be trying to kill so much as to get rid of a nest of enemies. When the soldiers had fired all their ammunition they were told to throw down their guns and cartridge belts and come out of the building. On doing so most of them were given the option of joining the rebels or of going home. On choosing the latter, their hair was cut, they were given their breakfast and money to use in getting home. That sounds pretty well for the New China in the midst of her revolution, does it not? In the midst of the fight the magistrate managed to escape. A reward was offered for his capture and he was apprehended a few days

TEMPLE AT NINGYUENFU

ago. He was later tried with four of the leaders who persisted in fighting and they were all shot.

This week the city has been comparatively quiet. I marvel as I think it over that things have gone so well. You know China is noted for its thieves and robbers, whom only the extreme rigor of Chinese magisterial law holds in check. That now with no really responsible head to control affairs there should be no increase in lawlessness is almost more than I can explain. I know of but one explanation, the fervent, persistent prayer continually offered for the success of that course of events that will make possible the progress of truth and righteousness and the coming of the kingdom of heaven among these people.

EDITORIAL

Our Missionaries at the Front

THE rebellion in China has brought out the heroic qualities of some of our missionaries in a most conspicuous way. Only one note has been found in all the letters from the field of action, and that has been one of confidence, of determination to remain if permitted, and of hope for an outcome that should mean a Christian China eventually. The letters we have already printed from Chengtu in West China and other points have made the attitude and spirit of the missionaries clear. Their own lives have not been counted as dear for the work's sake.

In the case of Rev. Sidney G. Adams, whose letters to his mother regarding events in Hankow are given elsewhere in this issue, the emergency brought out qualities of courage and helpfulness in face of peril and hardship to a degree that has made him a marked man. Few accomplished as much as he in ministering to the wants of the wounded and in saving life at the risk of his own. It is certain that if his life is spared he will have great prestige with a people who can appreciate courage and devotion. The Chinese cannot fail to realize the disinterestedness and nobility of the work done by the missionaries, and the meed of gratitude will be generous, for the Chinese are an appreciative people.

To the missionaries, as to the native Christians, this crisis has brought opportunity to test the reality of their religion and attest its power to others. We rejoice in the manner in which Christians have met the test and kept aloft the standards of Christianity. They have been girded by the prayers of millions of people who have watched with solicitude the course of events.

□

The Giving of 1911

The known gifts of the year for philanthropic purposes by American men and women totaled $252,000,000 in round numbers. Of this total $100,000,000 was devoted to the advancement of religious work; education received about eight millions less; and the general good had sixty millions to its account. The compilers of these statistics state that of the gifts for religious purposes, $51,000,000, or a million more than one-half of the vast amount, came from fifteen million individuals through eight Protestant missionary societies. Forty millions were raised for work at home and eleven millions for foreign missions. Of course the home work is inclusive of all benevolences and charities supported by funds secured in the churches. The fact that religious gifts exceed educational this year is in decided contrast to years immediately preceding, when the educational movements have been at the front.

□

Perhaps the Most Remarkable

Going through the long list of large givers, from Andrew Carnegie with $43,000,000 down, the one that seemed most significant was that of Bishop Abraham Grant of the African Methodist Church, who died in Kansas and left his $250,000 estate to two negro educational institutions. See what

his life illustrated: Born a slave in Florida in 1848, he was sold at Columbus, Georgia, for $6,000 in confederate money during the war. After the war he became a clerk in the Florida grocery store of the man who formerly owned him. Leaving his employment he became steward of a Florida hotel, this occupation giving him a chance to attend night school. He acquired a good education and was licensed to preach in 1873; was elected bishop at Waco, Texas, in 1888, and amassed his fortune by successful real estate investments in Indiana and Texas.

□

Unveiling Mormonism

We are glad that the Interdenominational Council of Women for Christian and Patriotic Service has taken up in earnest the work of exposing Mormonism, in order that the spread of this insidious evil under the guise of religion may be checked and thousands saved from becoming victims. We hope to have an article from Mrs. George W. Coleman, the Baptist representative on the Council, setting forth some of the phases of a type of missionary work that is deluding many. Mormonism is to be treated as a political menace.

□

The Men and Religion Movement

Reports of practical results are beginning to come from the campaigns of this movement in various cities. For example, the owner of a brick industry went out from one of the social service talks and ripped the roof off his long, dark plant, and put in a glass roof, so that the day's work can be done without damaging the eyesight. The owner of one branch of a great food trust lowered the price and increased the size of the loaf of bread he was selling. Labor men on strike were plainly told the truth, and groups of capitalists were as plainly told other truths especially applicable to them. Unquestionably the leaders in the Movement are fearless. The appeal to men is responded to in an encouraging manner. The missionary note is among the emphatic ones. We shall soon have a survey of the work accomplished.

□

China Not Unprepared

Those who know China best are the most confident that the country is in a remarkable degree prepared for even so great a change as that involved in the establishment of a republican form of government. The actual transition to perfected forms of administration and wide extension of suffrage must be gradual; but there are educated leaders—not a few with Western training—in all sections of the vast country, and respect for law is a prominent characteristic of the common people. Indeed, as respects the control of practical local affairs China has long been self-governed to a remarkable extent—a democracy with a superimposed despotism. The new Christian life in China and the great educational movement to which Christian missions are making an influential contribution are among the factors which will inspire hope for the future. The appeal to western Christendom for strong reinforcement of these great agencies is truly powerful.

□

A Year of Unrest

Unrest in nearly every country in the world seemed to be characteristic of 1911. Great Britain, France, Spain, Portugal, Italy, Germany, Russia, the Near and Far East—all sections have witnessed changes, disorders, political and social upheavals. England has had her crisis as well as China, and our own country reveals a spirit of discontent that must be exorcised.

The call for reform is insistent. The hopeful sign is that the voice of the people is being heard, and is for the right in most cases, as against entrenched privilege. The public attitude in our own country toward the peace treaties with England and other nations, as negotiated by President Taft, is an instance in point. If the general unrest is correctly interpreted and a real effort made to find and remove the causes, Christian civilization will be greatly advanced. One thing is plain, that every country has enough to do at home in the way of house-cleaning to keep it from throwing stones at its neighbors' glass house.

□

The Durbar at Delhi

King-Emperor George of Great Britain, India and the Colonies, has had a great time in India, where for the first time the people have seen in person their Emperor. The preparations were elaborate and the fetes on a magnificent scale, in spite of the fact of famine close at hand. We give as a frontispiece the striking panoramic view of Delhi and the Durbar camps published by the London *Illustrated News*. One important result of the royal visit is the establishing of Delhi as the capital. Calcutta is the center of discontent, Delhi of loyalty. It was a great thing for the 135 native princes to come into personal contact on Indian soil with the Emperor, and the influence exerted will be worth the cost, in the English view. Incidentally, it is pleasing to learn that a missionary's home in Delhi was leased for a few months for more than its real cost.

□

Handsome Terms Offered

It cannot be said that Sun Yat Sen's terms offered to the Manchus are not generous to a degree. His offer includes free grant of the Forbidden City and the summer palace in Pekin, worth hundreds of millions; besides life pensions and other concessions, together with equality in citizenship and in the holding of offices under the state. The new government's good faith is shown by the fact that in the southern provinces the Manchus are now fed and clothed by the revolutionaries, and abuse of them is severely punished. The Provisional President is living up to his Christian principles.

Ⓜ

A Notable Achievement

WE have great reason to rejoice as a denomination in the success of the effort to raise $200,000 by Christmas in order to secure the $50,000 additional pledge by the "Gentleman from Pennsylvania." Dr. Morehouse tells elsewhere in graphic manner of the Christmas scene in the Home Mission Rooms in New York, when the letters, telegrams and pledges were coming in. The amount required was raised by noon, with considerable to spare in case of exigency.

The result was not accomplished without strenuous effort in many quarters. Large credit, beyond question, both for the inception of the splendid movement in behalf of our ministers and missionaries, and also for its carrying out in the present juncture, belongs to Secretary Morehouse. He has for many years been earnestly advocating a fund for ministerial relief, and his influence has been strongly cast in convention and conference for a large project. When the offer came at Philadelphia, with only a short time in which to work and that the most unfavorable season of the year, it was his fine optimism and readiness to take charge of the task that put heart into others. And it is not violating confidence to say that in the last days of the campaign

when nearly one-half of the $200,000 was yet to be raised, it was the magnanimous offer of Dr. Morehouse to be one of ten to underwrite that $100,000 for $10,000 apiece—thereby putting the savings of his long life of service into the cause of his brethren in the ministry—that stirred the hearts of noble men to stand with him in the enterprise for which he was willing to sacrifice. All honor to Dr. Morehouse, who could not crown more fittingly his splendid career of service.

We are glad of the announcement that the Fund Commission regards the campaign as merely just begun, and will press forward for the first million with steady purpose. We ought not to stop short of five millions at the very least. The Fund should be of such amount as will furnish a retiring pension to every worthy minister or missionary who by term of service merits it or by reason of illness or accident needs it.

Meanwhile the start will hearten the ministry and put into many a faithful and sore straitened pastor a new courage and spirit of hope. The position of MISSIONS in this matter has been made clear from the first, and we are glad to have had some share in the outcome. To Chairman Morehouse and Secretary Tomlinson and the large number of ministers and laymen in all parts of our territory who prayed and worked and gave for this good cause, all our churches are under obligation, for no interests will be more beneficially affected by this Fund than theirs.

Ⓜ

What is "The Budget Plan"?

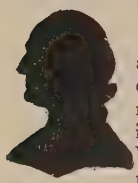
TO an inquiry which was made of the churches some time ago to learn what was their method of missionary finance, the answer that was frequently given was, "We have adopted the Budget Plan of the Northern Baptist Convention."

Further inquiry revealed the fact that by "The Budget Plan" different churches meant quite different things.

What then is the "Budget Plan of the Northern Baptist Convention"? It is believed that a study of the minutes of the Convention, and especially of the reports of the General Apportionment Committee to be found in those minutes, will discover the following features, which taken together describe the "Budget Plan."

1. The adoption by the church of a missionary budget which includes a definite sum to be secured for each of the missionary societies. This missionary budget need not coincide with the apportionment sent to the churches. In some cases because of special losses, drought, the closing or removing of factories or mills, etc., the apportionment may be more than the church is willing or able to adopt as its missionary budget. In such cases the Apportionment Committee will cheerfully enter into conference for the reduction of the apportionment. In most cases, however, the apportionment will be a sum lower than the church should adopt as its missionary budget. With such vast fields of service at home and abroad open, but unentered, no church should be satisfied with any missionary budget that falls short of its best ability.

2. The Budget Plan of the Northern Baptist Convention involves an "every member" canvass *at the beginning of the year* for the purpose of securing in advance sufficient subscriptions to cover the entire missionary budget, these subscriptions to be made on the weekly basis and paid regularly, preferably through the double envelopes. Offerings thus gathered week by week should be forwarded monthly or quarterly to the several missionary treasuries.



"I HAVE been reading MISSIONS today," said a layman to the Editor recently, "and I confess anew my delight in the range of information it brings to me." We are glad of such a testimony. Wideness of range is the aim. World interest, world sympathy, world outlook — that is the means of the growth that makes a man capable of rendering service everywhere. MISSIONS invites you this month to keep your eyes on China, because we wish to follow the making of remarkable history and improve an opportunity such as rarely comes to note the transformation of an empire containing a larger number of people than any other in the world. But attention is by no means confined to one part of the world. Our readers will find something from all lands, and our own is not slighted. Nor do we forget that this month of February is our national birthday month in peculiar sense, since it contains the birthdays of the two greatest Americans — Washington and Lincoln, whose example and influence we shall never outgrow while our liberties and institutions survive.

¶ Gilbert K. Chesterton, who is given to saying striking things, says, "It is just as easy to think in continents as to think in cobblestones." We can not agree that it is just as easy, but it is vastly more to the purpose. Cobblestone-thinking is as much more common than continent-thinking as cobblestones are than continents. World missions have the value of leading us to think in continents and thus get out of our littleness.

¶ The return of Governor General Forbes of the Philippines to this country for a rest, with the intimation that he may resign his post, leads to new consideration of the fine administration which he has given to the islands. We have an article promised by Mr. Forshee on the results of the American occupation and administration. Meanwhile, the December *Century* gave a striking account of what has been accomplished toward the beautifying of the Philippines and the improvement of conditions. The illustrations inspire the feeling that we should be at more of the same sort of work in our American cities, large and small.

¶ The World in Cincinnati, the second great missionary exposition, is under way, and the preparations are aided by the publication of the *Herald*, similar to the World in Boston Magazine. The dates are March 9 to April 6, 1912, and a large success is predicted for the exposition. All the features that made the Boston exposition effective will be reproduced in Cincinnati, including the Pageant on the same grand scale. We are glad that the central sections of the country are to receive the inspiration that must come from this attraction of attention to the missionary enterprise.

¶ There is special need of help in the Balasore Mission in India, owing to the failure of the crops. Read what is said on another page, and let the response be generous. This is our free Baptist field.

¶ We give on another page the resignation of Secretary Thomas S. Barbour and the action of the Board in reference to it. It is not easy to estimate the service of a Foreign Secretary, and we shall not undertake it at this time. But those who know Dr. Barbour best and who know something also of the relations he has sustained and the burdens he has borne are well aware of the great value of his work. He has not spared himself, and his physical condition sufficiently attests the strain. The Foreign Society will surely avail itself of his wide knowledge of the fields he has visited.

GIRLS' SCHOOL BUILDING AT HANYANG

Missionary Heroes in China

A Thrilling Story of the Revolution—Extracts from Letters of Rev. Sidney G. Adams of Hanyang to Mrs. J. S. Adams

SIDNEY G. ADAMS

A FEW extracts from letters written from Hankow in the thick of the fighting, by Mr. Sidney G. Adams to his parents, will set before the reader a picture of things as they are "on the firing-line in China."

"Ku Tsen-pu, the carver, one of the church members, was the first to get into a scrape with the revolutionary authorities. He was buying cloth from some men who were accused of looting. I was just in time to save him from losing his head, so strict are the officials in enforcing military law.

"Two days ago I was going to the native city to Dr. Booth's Hospital on Red Cross Duty, accompanied by Dr. Oliver. We passed an official in a four-bearer chair, with a guard of twenty soldiers. I took off my hat to him, while Oliver gave him a military salute. Next day we met the official under different circumstances. Evangelist Sen Ting-San of Chinkeo had a friend, a Manchu official, whom he attempted to save from death. He hid him in Hanyang from the authorities for three days. I heard from Pastor Isao that the two had been captured and that Sen also was to be executed for a Manchu. I went to Hanyang and traced him from one point to another, at last reaching the Prefect's Yamen, to find that our friend of the day before whom we had saluted was in command. He is a revolutionist who had been ten years in prison and is now the governor of the city. I arrived at the Magistrate's at ten o'clock and the executions were to take place at midnight. I told the governor that we as a mission had told our people to be neutral, to keep within their own homes, or if they wished to help they should join the Red Cross force. I had heard that one of our evangelists had been captured and was to be beheaded, but I could guarantee that he was not a Manchu. He sent to the prison and had Sen Ting-San examined and found that my statements were the same as his. Unfortunately Sen Ting-San had money and two Manchu paybills on him when captured, the property of the poor Manchu. The governor said he would gladly turn the man over to me, and I

promised to be responsible for him. The money was to be confiscated for the Revolutionary war-chest. The poor Manchu official, whom Sen risked so much to save, was executed with four others as I left the city at midnight.

"On the battle-field it was a fearful sight to see the hundreds of dogs gathered to devour the dead horses. They also attacked the defenceless wounded, and had to be kept off the long lines of dead that lay unburied four days. The natives would not bury them, so the foreigners had to do it. The Imperialist dead were thrown into the river Yangtse.

"Twenty-five or thirty of our Christians have joined the Red Cross Ambulance Corps. Nurses get 6,000 cash and food, ambulance men who go into the firing zone get 8,000 cash per month. I saw old Ma (colporter) marching with his son and thirty others, behind a Red Cross flag."

FEARFUL SIGHTS

A letter written two weeks later continues: "Last night was the first in which we were able to undress and sleep in bed for ten days. Servants have all gone. Oliver's office-boy alone remains to light fires, lamps, etc. Oliver is cook and I do the housework. This morning I treated and dressed seventy poor fellows on the firing-line. The sights are sickening—we cannot get to bury the dead, and the dogs are busy devouring both men and horses. Hanyang must be in a bad state; it has sustained five days' shelling from here. The hospital is in direct line of firing and we see the shells bursting over the hill. I tried to get over there, but the Revolutionaries stopped me and searched me for poison and arms, and when they found the money I was taking up for the helpers' salaries, etc., they said they would take that as I might help their enemies with it. So they got $123.00, which the United States Consul is trying to get back. They ordered me to return at once and promised to shoot me next time I went. We are under martial law now. No one can leave the Concessions without special permit from the consul. Dr. Oliver and I are the only ones with 'perpetual passes,' as we are the only two on the ambulance in the firing-line."

GENERAL NEWS FROM CHINA

I sent a cablegram to you regarding our missionaries in Nanking in the following words: "Browns Abactor"—meaning, "the Browns have arrived here safely." They came in by rail on the night train with all the American women and children who were in Nanking, that is, Mrs. Brown and the three children and Mrs. Ashmore, but Dr. Brown has stayed in Nanking for Red Cross work. Our reports from Nanking are that there has been terrible slaughter of the Chinese by the Manchus, but the foreigners and their property have not been molested. We continue to hear this same news from Hankow and Hanyang. Dr. Huntley and the Misses Crawford and Cody have arrived there safely and are being pressed into service in the work of caring for the wounded. Mr. Sidney Adams is reported to have been rendering splendid service there, even to the undertaking of hazardous tasks which few would consider.

All the stations of this mission are now in the hands of the rebels except Nanking, and those that have "gone over" are continuing peaceful under the new regime, and the general report of those on the spot is that the local government is for the present more satisfactory than it was before—the people and the officials are one. Viewing the whole country, however, it can hardly be said that there is united feeling. Grave fears are entertained that before a new central government is established to which the country unitedly will own allegiance there will be much contention among the several factions of Chinese, North and South, radical and conservative.—Roy D. Stafford, Shanghai, China.

What Other Chinese Missionaries Say

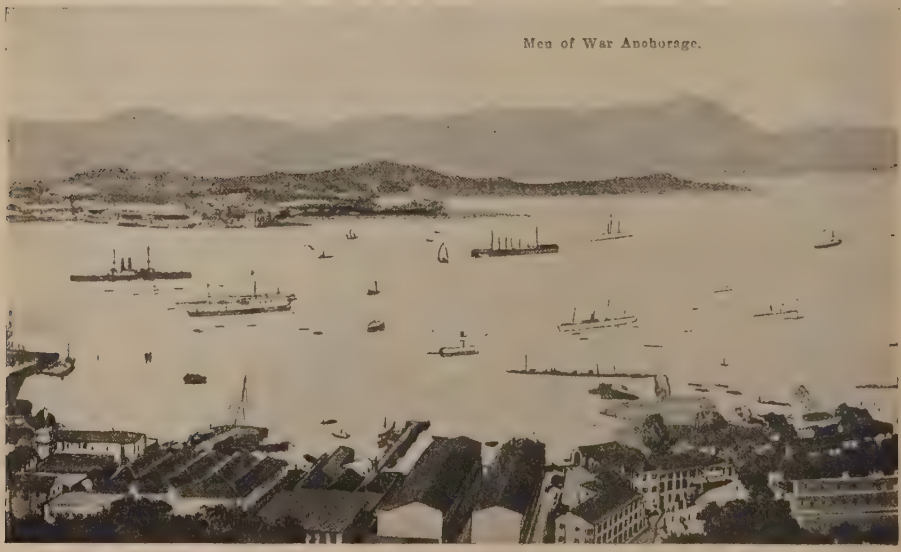
LATEST reports contain encouraging news. Rev. P. R. Bakeman of Hangchow writes under date of Nov. 21: "Our work is of course seriously hampered by the unrest, although we in Hangchow have been fortunate so far in the brief duration of the disturbed period and in the rapid and effective transfer of government. We have missed none of our work, holding the schools and maintaining our services even on the day when the fighting was taking place. It seems clear that the outcome will mean enlarged and pressing opportunity for our work. Our great duty now is to prepare the means of caring for the great harvest that seems sure to be ours."

A letter from Rev. C. E. Bousfield of Kaying, sent two days later, states: "There has not been and is not any danger for us here, and as far as one can see, there is not likely to be. The new government is now getting better control. There has been very little interruption of our work. Apart from the excitement, which is of course inevitable during such a momentous change, everything has gone on much as usual."

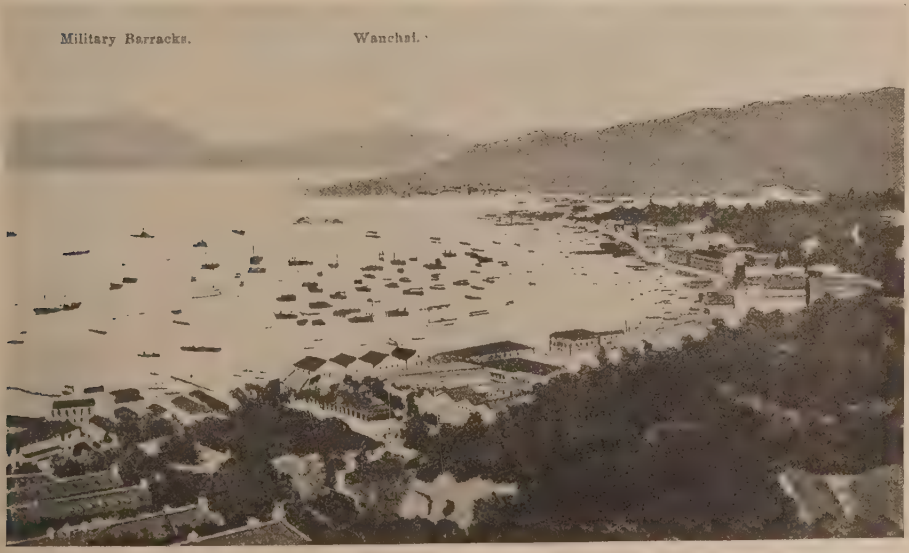
A recent letter from Dr. W. R. Morse of Suifu, temporarily at Chungking, reports that up to the time of writing they were able to communicate with Chengtu by mail, but all telegraph lines had been cut by the rebel forces. He also states his opinion that the disturbance is spreading to the East and moving away from West China. "A joint order from the four consuls, American, British, French and Japanese was issued," he continues, "advising the immediate departure to the coast of all refugees, the limit of departure being fixed at Nov. 6. However, there are still over thirty missionaries here, practically all residents—members of all the missions stationed here stayed." In spite of the disturbances, our missionaries are gathering strength and courage to take up their work with renewed zeal, in the firm belief that the revolution is paving the way for the establishment of the kingdom of Christ in China.

OUR HOSPITAL AT SUIFU, WEST CHINA, TEMPORARILY ABANDONED

We have so arranged this Panorama of the beautiful Harbor, Island and City of they will form a single view of one of the finest harbors in the world. Hongkong is It is at the mouth of the Canton River, 90 miles south of Canton; is 11 miles long cipal ports of the East. The population is about 400,000 and an English garrison of

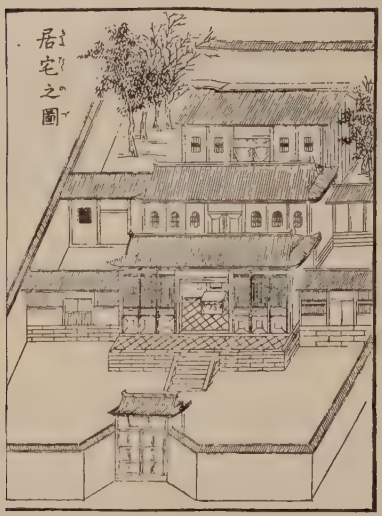


Hongkong, that by cutting out the four parts and pasting them together on a card an island just off the South China Coast, and was ceded to Great Britain in 1842. and 2 to 5 wide; has a high ridge of hills and narrow valleys. It is one of the prin- over 13,000 men is maintained. The panorama shows the natural beauty.



Chinese Life and Customs

IN looking through a large number of books on China we have been impressed with the peculiar quality of the little volume by Dr. Paul Carus entitled "Chinese Life and Customs." What attracts at once is the line illustration and the method pursued, to let the Chinese illustrate their own life and customs, with only so much explanation as is necessary. Following this method, the author describes, by drawings more than in words, after the picturesque Chinese fashion, in whose language every word sign is a picture—the annual festivals, the industries and foreign relations, Confucianism and ancestor-worship, Taoism and Buddhism, childhood and education, betrothal and marriage, social customs and travels, and sickness and death. The three pictures which we have taken from the collection indicate the reality and cleverness of the Chinese drawing.



A CHINESE RESIDENCE

WORSHIP OF THE MASTER

The Chinese residence, with its wall, entry gate and inner courts, is a little castle, and all its arrangements show that it has been built for family life. To quote from the book: "It consists of several one-story structures that are shut off from the outside world by a wall. Having entered through the gate, we find three buildings one after another separated by courtyards. First we reach the reception room; having crossed a second courtyard we come to the main dwelling; and behind that we will find the apartments for women and children. When children grow up the boys are sent to schools, while the girls receive the most of their education at home." The sexes are separated at the early age of seven, and while the boys are trained to be positive in manner and speech, the girls are taught to be first of all demure.

"From earliest childhood much time

WRITING A LOVE LETTER IN CHINA

is spent on the formation of character, and attention is paid not only to moral conduct, filial piety, patience, obedience, diligence, thrift, kindness toward all beings, but also to minute rules of good breeding, relating to behavior towards themselves, as to dress, personal appearance, etc., and toward others, their parents, guests, persons of respect, their elders, their equals, etc., for a breach of etiquette is deemed more unpardonable in China than in the most punctilious circles elsewhere." Missionaries frequently have to learn this to their confusion.

The "Worship of the Master" illustrates the first act of the schoolboy when his father intrusts him to the care of a teacher and a new "boo name" is given him. Confucius is the great authority in school affairs as in ethics, and his picture is set up in a conspicuous place over an altar, and the child kneels before the picture to show reverence for the great master of Chinese morality. Confucius is the ideal of proper behavior and the Chinese teacher and sage.

These illustrations apply of course to life among the well-to-do. The peasants have very different homes and their children have no school advantages save where the missionaries furnish them. But a new school day has come, as well as political, and China will develop undoubtedly a public school system that will make education common as it is with us.

Japan in 1911

By J. L. Dearing, D.D., Missionary in Yokohama

THE past year has been full of interest in Japan from whatever point it be viewed. Changes have been marked and of such a character as to make them of world interest as well as of national significance.

POLITICALLY

The outstanding event is the change of the Cabinet. Since 1885 there have been sixteen changes of Cabinet in Japan and the most important as well as the longest-lived has been the Katsura Cabinet which came to a close for the second time in August. The first Katsura Cabinet held office during the Russo-Japanese War and for four years and seven months was in power. No other Cabinet has had so long a life. It gave place to the Saionji Cabinet which in turn gave place again to the Katsura Cabinet, and its second term has been three years and two months. And now once more Marquis Saionji is asked to form a Cabinet. The change has come in a unique way. Count Katsura and his colleagues have asked to be relieved, have practically selected their successors, and the change has been most quietly made and national life has been but little disturbed. The people seem to have become somewhat weary of the Katsura régime and the new order is brought about with far less of interruption than political changes can be made in other countries. This is the first time that such a change has been secured without a conference of what has been a powerful factor in Japanese political life, the Elder Statesmen. This gradually disappearing factor was not called on for advice at this change, and they seem likely now to disappear from the political stage of Japan, as the number of able men who are capable of steering the Ship of State increases. Probably financial reasons were an important factor in the change of Cabinet. The new Cabinet seems likely to continue the policy of the retiring Ministry in most respects, but much hope is placed in Mr. Yamamoto, the new Minister of Finance. He has had large practical experience in banking and in the financial world, and it is hoped that he will find some solution of Japan's difficult financial problems. We cannot go into these here, but Japan is pulled two ways at once. The law of her existence is that she must expand. Her population is

MEMBERS OF THE CHURCH IN KOBE

great, her natural resources are comparatively small. Taxes are heavy, protective tariff seems an artificial stimulus to revenue; it seems most difficult to make the exports exceed the imports. New methods of life bring added expense of living and greatly increased prices. Social conditions are becoming very trying, and combined with this is the demand from one party for naval expansion, and from another for military expansion. One section wishes for widening the gauge of the railroad and another for large reductions in the national debt. Under such conditions a cartoon of one of the illustrated papers representing the new Ministry as a procession of men receiving very short candles to light them on their way, is significant of the probable length of service.

The fear of Socialism has taken strong hold of the Government, not only because of the company of Socialists summarily put to death during the year, but the social unrest which conditions stimulate. And the attitude of the Government is likely to increase this danger. The blacklisting of some of the leading men of the country because of imagined socialistic tendencies as decided often by policemen quite incapable of judging the case, is an indication of possible danger ahead. The educational department has taken a step backward which it is hoped will be only temporary, in requiring all students regularly to visit the Shinto temples and worship at the shrines of the ancestors. The constitution guarantees religious liberty, but the educational department is now violating this in a way that is causing distress to many Christian families and Christian teachers in the public schools. One sees troops of school children on the streets marching to the temples and shrines under the direction of the teachers. This is one of the steps backward that perhaps should be expected in a nation which has advanced as rapidly as has Japan, and yet it causes pain to many of her well-wishers. It is a vain attempt to crush out the seeds and spirit of Socialism by reverting to old systems which have lost their power. Christian teaching is understood by thousands of Japanese today to be the only remedy for the tendencies which the newer civilization is bringing into the life of the people.

The attitude of the government toward China is conservative and cautious. Japan is not likely to make any advances in China unless some other outside country complicates matters by taking undue advantage of the present sad situation. Japan has large interests at stake there and holds a strong influence also, and any change of attitude of outside countries will be well taken only in harmony and cooperation with Japan. Japan's foreign relations are more happy than her internal relations at present. An ill-founded suspicion seems still to exist in America and other countries regarding her. She is doing her best in every way to remove this. The visits of prominent men during the past year has been greatly encouraged. Never have strangers or travelers received so much attention from Japanese. The greatest effort is made to produce a good impression upon those who visit the country and every means is used to show the friendly attitude of rulers and people toward Americans and all other nationals. At the same time the

unjustifiable charges and unwarranted statements so often made in the American press regarding Japan have by their continued repetition occasioned a degree of irritation and exasperation which increases as its groundlessness is so apparent. When the American press becomes as familiar through travel with Japan as the Japanese press is with America a different spirit must exist in America.

RELIGIOUSLY

A feature of the year has been the meetings held throughout the country by the missionaries of all denominations to study the matter of distribution of forces. The country has been divided into large sections and again subdivided, and sectional conferences of very deep interest have been held to consider in a practical way how the work can be readjusted so that there shall be no overlapping, and how all the untouched territory can be best reached. It is a hopeful sign of the times and of practical Christian union. The final reports are not in, but the movement is a significant one.

Plans are under way for further classification of Christian work according to subject, and less according to denominations, which is significant. It is desired to have an interdenominational Literature Society which shall receive support from all Missions and thus centralize the work, and avoid duplication which is sure to result in denominational movements. Some are talking of a Union Theological School and Union Bible Study. And already a movement is on foot for securing from different Missions the setting apart of special men who shall represent the whole missionary body as agents of the Sunday school movement, the temperance movement, and other lines of work to which overloaded missionaries here and there give a portion of time and that in a poorly organized manner. Mission work in Japan is especially characterized as working along the practical and feasible lines of co-operation and union. The conference of Federated Missions has done and is still doing a splendid service in this direction. No trammels are placed upon the conscience of any, but all possible doing away of needless duplication of machinery and service is sought for and encouraged.

GIRLS' SCHOOL AT KANAGAWA

Dr. J. H. Ballagh, of the Reformed Church in America Mission, celebrated the fiftieth anniversary of his arrival in Japan on November 11, the first missionary to Japan to enjoy such an anniversary. It was fittingly observed, all denominations uniting to do him honor, and the native churches vieing with the missionaries in expressions of appreciation and esteem for this veteran who for fifty years has stood for evangelical preaching of the simple gospel. Any who fancy that

PRINCIPAL'S HOUSE AND DORMITORY, MARY L. COLBY GIRLS' SCHOOL

the missionary is not appreciated by the Japanese would have been effectually silenced could they have been present in this meeting.

BAPTIST WORK

One of the features of the Baptist advance during the year has been the opening of the Students' Hostel or Dormitory in connection with Waseda University by Mr. Benninghoff. Attractive buildings have been constructed and are already well filled with these Christian students, who not only make this their home and receive Christian influences while carrying on their university studies, but also bring other men under Christian influences by inviting them to various gatherings in their buildings. The institution promises to be a strong Christian force in the life of this great university, and Mr. Benninghoff's influence will be bounded only by physical limitations. Avenues for molding life seem boundless before such an institution.

The Girls' School formerly located in Yokohama has been removed to Kanagawa where, in the open country without the restraint of a large city, extensive buildings have been erected and the school enters upon a new era of life. In the past our girls' schools have grown up under the fostering care and influence of a church. This marks the first attempt among Baptists of an institution forming a Christian community by itself without any church associated with it and becoming a distinct centre of Christian work. A good location has been chosen and it is anticipated that a bright future is before this school which has had such a successful history thus far. It is of interest that the location is near the place for some time occupied by the very first missionaries to reside in Japan.

Baptists have reason to rejoice at the very large and important share that is being taken by Rev. Charles K. Harrington, D.D., for many years professor of Old Testament in the Theological Seminary, in the very important work of Bible revision now going on. The Committee is made up of the best scholars in the country, both Japanese and missionaries. The missionaries chosen have been selected with the greatest care both for their knowledge of Japanese as well as the original tongues. It is no slight honor to be chosen for such a service. The Committee included some who had a part in the first translations made many years ago. They are very busy men, however, and a lion's share of the burden is falling upon Dr. Harrington, in whom the other members of the Committee express the utmost confidence, appreciating his unusual fitness for the task. He has been in recent months released from his duties at the Seminary that he might give his full time to this work. It is fitting that Baptists with their attitude toward the Scriptures should be so well represented in this work of such supreme importance. It is further of interest to know that the presence of Dr. Harrington on the Committee is sufficient to ensure the incorporation

in the text of the new translation of whatever of real merit or excellence existed in the translation of Dr. Nathan Brown, which Baptists have thought worth while for many years to keep in print, though in recent years it has had a very limited circulation. Dr. Harrington's work therefore deserves the hearty appreciation of all Baptists as well as of all who love the truth and desire to see it correctly translated and placed in the hands of the people.

The time has not yet come for the withdrawal of missionary influence from Japan, and Baptists have not yet by any means discharged their Christian obligation to this land. Study of the situation must lead to the conviction that the form of service is not exactly the same as is needed in other lands, but that our presence is needed deeply becomes a growing conviction. It may be concretely stated that the call for missionaries to Japan today is to do the things that the Japanese Christians cannot do. This means careful study and adjustment and conference. But the man who even attempts to carry out this doctrine is heartily welcomed, and will find plenty of work to do.

The Christmas Round-Up of the Ministers' and Missionaries' Benefit Fund

An Exciting and Memorable Christmas Day in the Home Mission Rooms—A Fine Beginning of a Great Work

EXPECTATION was on tiptoe. Solicitude lurked in the rear. Shortly after eight o'clock on the morning of Dec. 25, Secretary Morehouse entered the Home Mission Rooms, facing Madison Square. Quickly there followed a herald of Santa Claus, in the person of a messenger boy with more than sixty lettergrams from far and near. Soon thereafter came another herald in the person of a postman with about one hundred and seventy letters. Rip, rip, rip, went the letter-opener through the envelopes. Soon after nine o'clock Secretary Tomlinson enters, followed soon by one of the clerical force at the Rooms. Ting-a-ling-ling! Hello! The pastor of a prominent church announces that the offering from his people is nearly $6,000. He gets the title "Captain of Industry."

More lettergrams and telegrams, by threes and fives. More telephone calls and pledges from pastors in and around New York. A second mail with about thirty more letters. Messenger boys coming and going, broadly smiling over their harvest of commissions on the delivery of messages. Stacks of telegrams! Stacks of letters, yes, and stacks of pledges. In comes Rev. J. Madison Hare of New Jersey, who rendered yeoman service in the campaign and now lends a hand in arranging documents. Dr. Barnes arrives about noon. On goes the swelling stream until high noon, by which time about $30,000 additional in pledges had been reported. Ting-a-ling-ling! Mrs. Tomlinson 'phones from Elizabeth that a raft of letters has arrived in

the morning mail with several thousand dollars in pledges.

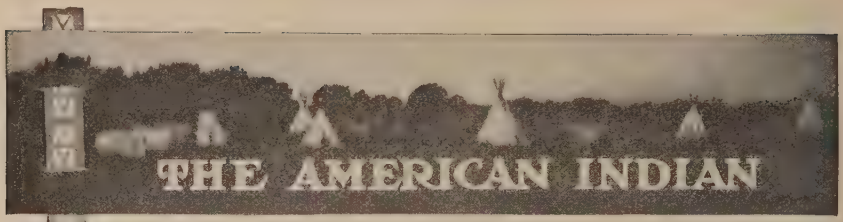
The noon hour was an eventful one. On Saturday, the 23d, Secretary Morehouse received a special letter from 26 Broadway

HENRY L. MOREHOUSE, LL.D.

in which was enclosed another in a sealed envelope marked not to be opened until 12 o'clock on Christmas day. There was something mysterious about this. Curiosity was keen. Just as the big bells high up in the Metroplitan tower boomed out the hour of twelve, the letter was taken from the safes and read — and then there was another "boom," in the form of a pledge of $40,000 or so much thereof as might be needed to make up any lack in securing from other sources the $200,000 required. Footings of receipts showed that this pledge clinched the $200,000 with probably something to spare. More messenger boys: more telephone calls: the volume waning until five o'clock in the afternoon, when after sending messages to a number most actively interested in the effort, the doors were closed and directions were given the elevator boys to inform messenger boys to call the next morning. About 125 telegrams, 20 telephone calls, and 200 letters, with pledges aggregating in round numbers $85,000. Such a "Merry Christmas" as this the Baptist denomination has never before enjoyed. The delight of many donors was enthusiastically expressed in their letters and lettergrams. Touching instances of devotion were numerous. It was almost "hilarious" giving — and surely the denomination will be more self-respecting and will find spiritual blessing in thus laying on the altar of Jesus Christ this gift of $250,000 on Christmas day.

Postscript. The Tuesday morning mail brought about 100 more letters with several thousand dollars more. Several days will be required to make complete and exact statement of all pledges and payments. Cash on hand and in bank now amounts to more than $20,000.

Let the first payments on pledges be made promptly in January. Some have already paid in full, thus showing their faith in the success of the effort. A more definite statement will be given soon. This is good enough for the present. To God be the glory!



Looks-at-the-Sky

A Story of the Crow Indians, Based on Facts

By Lucy L. H. Soule (Dorothy King)

III

INDIAN MORALS AND WAYS

ARRANGEMENTS were easily made for Charles to begin his "studies of the Red Man," as he put it. After the Indians had been convinced by the "Man-who-talks-up-to-God," as the Indians call the missionary, as well as allured by the compensation Charles offered, the work began in earnest. Jane and Alice would often sit side by side with their fancy work, watching the painter and his quiet sitter, noting the contrast in type and color, and seeing with surprise the look of elation that goes with the success of something being accomplished on the one face, and the look on the other of a quiet resignation to an unalterable fate. Almost the first day Charles had said, "It's no use, Jane, to ask that missionary to help me get them to pose in any way for those dances. I sensed what he meant that evening when he said how harmful they were. I don't see it from his standpoint, in fact he did not tell me just what the harm is, but I know from his face that he'd stand his ground against anything he thought would harm his 'children,' as he calls them. I verily believe that man feels as though he were a sort of father to them all. I only told him, Jane, that I wanted to paint types; I did not seem to feel it wise to say any more just then. Tomorrow Looks-at-the-Sky is going to sit for me on his pony in full war-dress and he has promised that he'll get a whole crowd of them together so I can do a study of the 'war party.' I'm afraid I may have to leave out those dances I'd set my heart on, for even if I don't see things, Alice, as you and Mark do, I would not do a thing to hurt the work here. Looks-at-the-Sky is a fine type of Indian. Somehow he fairly thrilled me yesterday when he said so suddenly, 'You no Jesus man. Heap good,' and then pointing up to the sky, 'but One up there make you heap better.' Then he placed his hand on his heart and said, 'Me walk Jesus road. New heart. All right now. Tell my people. Tell white man. That's all,' and not another word did he say to me all the morning."

Early that afternoon the missionary and his wife and little daughter, with little Angel Star, came to invite the Grahames and Alice to visit the Indian graves. "It is only about four miles from here," said the Man-who-talks-up-to-God. "We've got ponies enough if you'd like the trip." They said they would indeed like the trip, as not one of them had ever ridden a real Indian pony, and in a short time the little cavalcade was ready. Looks-at-the-Sky, White Arm, and Best White Buffalo had lent their ponies to the strangers and were standing on the Mission House steps watching the party start off along the trail which led

to the graves. As Alice turned for the last time to look again at the three motionless Indians she saw another Indian run up to them and, even in the quick flash before some thick trees hid them from view, she could tell that all three had refused to speak to the newcomer.

Riding close up to little Angel Star, who also looked behind because Alice had done so, she asked, "Who was he, Angel Star? Don't they like him?"

CROW INDIAN PARADE

"No; me no like either. He bad Indian. Strikes-in-the-Night not love Jesus road. Love dance. Love firewater," answered the child. "O, I see," said Alice, "and perhaps he is teasing them to go back into the old road, isn't he, Angel Star?" "Yes. He often tease. He naughty man," and the little child's face looked troubled.

"Were you speaking about Strikes-in-the-Night?" asked the Man-who-talks-up-to-God.

"Yes," replied Alice; "is he what we have so often heard called 'a bad Indian'? I noticed that your Christian Indians did not seem to want anything to do with him."

The young missionary quieted his pony, who seemed quite uneasy, and pulling him into a walk beside Alice, said, "Let me tell you about Strikes-in-the-Night. Yes, he is what is oftentimes called a 'bad Indian,' and he has made many attempts to drag the converted Indians back again to the old Crow road; but so far, 'thanks be to God, who giveth us the victory,' he has been wholly unsuccessful. It very seldom happens that an unconverted Indian will try to pull down one who has taken the stand for Jesus. They seem to be glad to have others walk the narrow road, even if they don't want to do it themselves. Listen to what an unconverted Indian said not long ago." Taking a pamphlet from his coat pocket he read:

"'You tell us the old ways are crooked, but we like the old ways. God gave the Crows the dance, it is good. The white man taught it to us and we want you to know that we love it. We are going to dance all we want to and have our fill of it, *but we think the Crows who are going in the Jesus road had better cut it off*. It don't look right to see Jesus people dance.'

"And, Miss Ray, one night a short time ago a Christian Indian looked in on a dance, but had not been there

more than a moment when one of the dancers came to him and said, 'You get out of here; you are a Jesus man. It don't look right for you to be around a place like this. We want you to go away.' Surely the Holy Spirit had begun His wonderful work in the hearts of the unconverted, don't you think so? I wish you might see some of the reports the Indians send from the different little stations to the Indian Conference," and he looked into Alice's face with the same expression in his eyes she had so often seen in Mark's when he used to speak of the Moslems. Then he went on reading: "Some weak members have fallen in the way and have not gotten up yet. They are not happy away from Jesus and yet will not turn away from sinful words."

"Isn't that tender?" he asked. "Yes," she replied in a low voice, for she was thinking of Mark and how much he would have loved this man whose heart, too, burned within him with that unquenchable fire. "May I read you another?" "Yes," she answered again in the same quiet voice, and he went on: "Let us clean up the Jesus road in our hearts so that the Holy Spirit will not have anything in the way of our leading other Indians into this way." Then, in a voice tense with emotion, he read, "Happy are the dead that have given themselves to Jesus while living in this world and have walked straight in His way. They are now with Him in His beautiful Home."

They rode along silently for a while, when he suddenly pointed ahead, saying, "There is the little cemetery belonging to the Indians, right over there on the hillside. I have been able to persuade them in some cases to bury their dead as we do. You know they always buried them in trees till nine years ago. We shall come to one of the few remaining tree-graves in a few moments." As he spoke the party reached an opening where there were many mounds, some having stones erected at the head and some oddly marked by axes, guns and cooking utensils lying upon them. On one, which they noticed especially, was a sewing-machine much the worse for wear on account of the storms which had beaten upon it. "A young bride of a year and her baby lie here," said the missionary's wife gently, "and that was the machine on which she expected to make so many pretty things for her little one." "Poor little mother," said Jane, her eyes filling with tears. "The same heartaches, the same emptiness after the earth covers the loved form, the same trying to pick up the broken strands and go on again here in this lonely country just as it is where you live, Mr. Grahame. It does not matter what the color or the language, the language of sorrow and the language of love are understood by all men alike," and then the Man-who-talks-up-to-God spoke as though to himself, "And this same Jesus lifts the burden and conquers death for each soul who turns to Him, no matter what the color and race."

After riding a short distance further they came to the Indian graves. They saw piles of stones heaped up in many places, with guns, blankets and everything that had been used in life laid upon them. Near by stood some scraggy fir trees in which high up they could make out the enwrapped figures of the dead. One of them to which the missionary drew their attention had been so beaten by the wind and rain that the wrappings were rent apart and they could see the breast-bone of a human form and upon it a little skull. "Another mother and baby," he said. "It won't be long before the little skull falls to the ground."

"Oh! this is pitiful," broke in Charles. "Why don't you have this taken down and put it all into one casket and bury it decently? You need not say anything to the Indians about it. How can you stand it watching this sort of thing go on, man?"

"I've given them my word I shall never disturb their dead and they trust me," replied the missionary. "Remember, their dead are as sacred to them as ours to us. It's only when

the light of the gospel comes into the heart that these customs vanish. We have to be patient. And we are trying to be patient, aren't we, dear?" he said, turning to his wife. "Yes," she answered.

Just then a prostrate figure, so huddled in a blanket that they had not realized it to be a human being, rose and, coming straight toward them, passed them with unseeing eyes. Such a gaunt, hopeless, grim face as the Grahames and Alice had not seen before. The hand that held the blanket together was mutilated and bleeding, the finger-ends being hacked away at the joints.

"O, Charles, look! Isn't that dreadful!" gasped Jane.

"Say, what has he been doing?" cried Charles with a shudder.

"Only following out his native custom. The heathen Indians always mutilate themselves when they are bereaved of their near relative. Sometimes they cut off their fingers, sometimes blow them off. And they stay by the graves for hours and hours, even on the bare ground in midwinter. Did you know they get the grave clothes ready and dress the dying one in them, then measure him for the box, if a box is to be used, so there will be no delay?" asked the missionary.

"This is dreadful! Let's turn back again into the sunlight," said Jane. "I had no idea they did things this way, had you, Alice?"

"No, Jane, I hadn't, but I remember Mark said once, 'You've no idea what dreadful customs and rites most people have who are heathen.' I can see more clearly since I came here why Mark felt he must go and help the Moslems out of their darkness. O, it's true, Jane, I'm beginning to see things more as Mark sees them, I guess. I always knew he was right, but it was so hard to let him go," and her voice trembled perceptibly.

"You'll be going yourself some day, Alice, I can see that," said Jane.

"God knows," the girl whispered, and her eyes seemed to be gazing at something very, very far away.

IV

AN APPEAL FOR HELP

The moon of the strawberries and the deer was now passed and the moon of the sturgeon had come and Looks-at-the-Sky told Charles that the dance, or "dee-sue-ugh," as it is called in Crow, would take place on the fourth of July. Charles was learning considerable Crow from his sitter and was becoming more interested in the problem of the red man, for the red man's sake, than he even dared to admit to himself. On the morning of the third of July Looks-at-the-Sky came as usual. Later in the day the great painting for the war-party was to begin but he had come alone for the final touches to be put on one of the sketches Charles was making of him. After the usual long silence he said quietly, but with a note of such suppressed excitement that Charles felt it at once, it was so different from his former phlegmatic voice: "O Mahs-deh-she-deh ah-wah-take (white man from afar), tomorrow the dee-sue-ugh come. Me heap worry. My Kovis want go. Uck-back-duck-dee-ugh (God) be angry. Jesus no like. Bad Indian hurt ack-eh-min-uch-pock-ugh (young Indian girl). Break new heart Jesus gave. Save?" and the soul of Looks-at-the-Sky struggling with the new language of the stranger rose above all hindrances of speech and, with silent heart language, made the appeal of brother to brother for help.

"Why, my brother," cried Charles, springing from his seat, his own soul rising within him to meet that cry of distress. "Help you? I'll help you save your daughter if I have to kill Strikes-in-the-Night to do it." Here he sat down again breathless from the suddenness of it all. With the grim look of determination on his strong face he said, "Why didn't you speak before? Tell me first if you've got a plan that I can help you carry out." The Indian looked at him steadily and silently before he spoke, and Charles knew that he was being sized up by this strange half-wild brother as no

man had ever measured him before; and he felt a keener desire to pass with honor this time than he had ever felt in any examination that his world at home had watched him pass. Presently the Indian said, "Me trust. Get ack - eh - min - uch - pock - ugh bee - gh-brist-ugh (white woman from afar) to get Kovis. Keep her in tent with her till dee-sue-ugh past. Strikes-in-the-Night no hurt then. She safe. She good time have. Forget bad Indian. See? Ugh!"

"Yes, I think I see," said Charles. "You want my wife and cousin to get your daughter here and interest her so she won't want to go to the dance. Gracious, man, of course they'll do it," and they gripped hands, the Indian relaxing for just a moment, swept off his feet by the enthusiasm of the young American.

(*Continued next month*)

CROW GIRLS ON HORSEBACK

What Does the Editor Have to Do?

A Casual Glance into the Sanctum of MISSIONS and a Few Facts

THAT he has a pretty easy time of it, and plenty of leisure, is undoubtedly what a goodly number of people suppose. At least the question was asked not long since, and apparently in good faith, "What can the Editor of MISSIONS find to do to fill up all his time between issues?"

It may interest the readers of MISSIONS if the Editor answers that question in part. He only wishes the questioner could try it for a month. There are still a few church members who cannot see what the minister has to do, with only two thirty-minute sermons and a prayer meeting to occupy his time, besides a few calls. We have all met these wonderers, and it is not unnatural to wonder where we have no exact or experimental knowledge.

Let the Editor give you, then, a sample day in the sanctum. Not a special day, but an ordinary day during two-thirds of the month.

He arrives at nine o'clock, having previously risen at seven, breakfasted in time to take the 8.14 train for a twenty-five-minute ride to town from his suburban station, and walked three-quarters of a mile to the office on State House hill. The morning mail is on his desk—perhaps a dozen letters, perhaps twenty or more, besides papers, books for review, and articles for publication. Not having a stenographer, for economical reasons, he has to attend to his own correspondence, and when it is make-up week this has to get behind, so that there is always something

left over in this line to fill a spare moment. On this particular morning the mail can be disposed of in an hour, but just as the typewriter begins to click the first caller is announced. This is a minister from New Hampshire, who is spending a day in town and calls on the Editor as an old friend might be expected to do. The Editor is glad to see him, and the twenty-minute call is one of the unavoidable pleasures. This caller is scarcely gone before the engraver's solicitor comes in to see if there are any halftones to be made, and as there are a number and each must have careful consideration as to size and treatment, it is half-past ten by the time the correspondence is reached again. Now an important matter comes in from the business department, and before this is disposed of another caller comes, to discuss paper, and he is followed by a missionary on furlough who has valuable information to give. At lunch time, instead of having gotten the morning mail out of the way and several articles ready for the printer, the Editor finds himself behind his schedule at least two hours.

That makes the lunch a "counter" affair, because fifteen minutes is all that he feels he can give to it, despite warnings as to hasty eating and impaired indigestion. (Frequently a few crackers and a glass of malted milk from a thermos bottle constitute the lunch, without leaving the office.) Then an attempt is made to finish the correspondence and attack the piles of manuscript which must be read and disposed of, in order to secure the selection for the next issue of the magazine.

Among the morning packages was one containing material for the news items that are to represent one of the Societies in MISSIONS' combination. One unfamiliar with editorial work would probably suppose that this matter was all ready for the printer, and all the editor had to do was to put it in the copy-case and send it by the messenger. As a matter of fact, this mass of material had to be pruned, much of it copied, proper headings to be put on the paragraphs or short articles, and spelling and punctuation carefully looked after. More than two and a half hours were required to whip this copy into shape. Meanwhile there had been five telephone calls, half a dozen interruptions of one sort or another, all belonging to the day's affairs; with result that when five o'clock came, and it was time to start for the train, it was necessary to take along half a dozen articles to be edited on the train, besides half a dozen magazines and papers that must be looked through for information.

After dinner and a few minutes with the family, the Editor, in order to make up for the interruptions of the office day, and accomplish what must be done, cooped himself up in his "den," and worked until nearly eleven o'clock, when tired nature began to assert its claims. With the consciousness that the work laid out had not been completed, and that the morrow must be crowded somehow a little fuller, the Editor took a sponge bath and retired to fairly good sleep, after the restless brain was ready to let sleep come.

Add to this ordinary day a period of ten days each month when proofs are coming in from the printer and the "dummy" is being made up; when late copy must be hurried through, and every sort of delay must be overcome by later hours; when the actual working hours of the Editor range from nine in the morning until twelve and one at night, often without lunch and only a stop of an hour for dinner and no getting home until morning; with a rush of things each day, and the mail coming in steadily, much of it to remain unanswered for a week; with committees interfering, and calls that must be attended to; and you may judge if it is not a little exasperating to have a friend observe in a casual way, "Well, you must have an easy life. I don't see that you have much to do, with only a magazine a month to get out."

Besides, the Editor has taken no account as yet of the time required to get and maintain a world perspective; to choose the topics and write the editorials—all simple and easy work, of course; to plan the next number and preserve the balance between various interests; to read missionary books for review and also for necessary information; to secure articles and correspondence from experts in all parts of the world; to glance over a hundred magazines and papers which bring in missionary information; to keep abreast of world affairs, political, social and religious, without

which no editor can deal rightly with missionary relations; to seek out men who know foreign and home conditions; to attend missionary gatherings of importance and keep in touch with the movements of the day; and to respond to a certain number of calls to make missionary addresses and come into personal acquaintance with churches as a means of stimulating interest in missions and MISSIONS.

The Editor is keenly conscious that there is not time enough properly to fit himself for the broad task he has undertaken, and that every month he must let much go by that would be of value to him and the readers of the magazine. He has a task which on the secular magazines, with far less of detail and no editorial writing, requires from two to four men in the literary department, besides art editors and make-up foremen. Everything in the case of MISSIONS, from the conception of the art headings and initials which adorn the magazine to the selection of contents and actual make-up of the pages, down to the minutest detail, falls upon the one individual.

And yet, as was asked at the beginning, What does the Editor have to do? And the answer is, Nothing, but just edit.

If this answer is not satisfactory, and you have doubts still as to the amount of time required, ask his wife.

FROM THE EDITOR'S NOTE BOOK

Sanctum Snap Shots

The minister who makes a place easy for himself will soon find that the people will make it easy for him to leave it.

The place in which one does not live is always the pleasantest; the neighbors one does not have are the easiest to get on with; the people one does not know are the most agreeable; the church to which one does not belong is freest from things that vex and perplex. Somewhere and something else is always better until one gets there and tries it. Hence, constant change without satisfaction.

This world is neither a paradise nor a purgatory, but a vast preparatory school, of infinite resource and joy when one takes Christ for teacher.

Some Christians are attractive and some detractive.

The world will never weary of that profession of religion which is backed by possession of religion.

If your Christian life is not progressive it is retrogressive.

Proof positive that some people neither comprehend what they are saying nor expect their prayers to be answered is found in the manner they repeat the words, "Forgive us our trespasses as we forgive those who trespass against us."

Six mosquitoes can hum around and make things uncomfortable for three hundred people. It is a great pity when mosquito-members get into a church.

The Church of Christ at home must have its hand linked to the hand of the missionaries. — ANTHONY.

Be sure to read the story of Nicholas Dulitz and his conversion. The gift of a Testament seems a small thing, but the young man in the hospital who gave one to the fellow-patient and kept after him until he was safe in a Baptist mission did a great work, as the story shows.

Fosdick: The constructive work of the church is the building of Christian goodness. . . . The so-called church service is not church service at all; it is only the steaming up day. Church service begins at 7.30 Monday morning and lasts all the week.

□□□□□□□□□□□□□□□□

The Whole Family Read It

"MAY I TAKE THIS OPPORTUNITY TO EXPRESS THE HEARTY INTEREST TAKEN IN THE MAGAZINE BY OUR WHOLE FAMILY. IT IS ADMIRABLE IN EVERY WAY."

Sun Yat Sen, President of the Chinese Republic

A Description of the Fugitive Physician Who Caused the Great Upheaval in China

SO far as modern history relates, observes the London *Chronicle*, the largest sum ever offered for the arrest of a human being was until recently obtainable by anyone who could hand over the body, dead or

SUN YAT SEN
CHRISTIAN LEADER OF THE NEW CHINA

alive, of Sun Yat Sen to the Chinese government. Not many weeks ago he sat at the table of a fashionable restaurant in London, one of a party of six, conscious that only two of the other five were aware of his identity. He listened unconcernedly to the remarks of one of the three on the splendid courage of Sun Yat Sen. "His disguise consisted of a few strokes such as might have been applied to his face by way of make-up by any actor for stage purposes." He passes now and then for a Japanese, and one of his friends facetiously introduced him as Doctor Moon of Tokyo.

According to the London paper's information, when the unassuming patriot, whose movements were more or less unsuccessfully watched in the United States on behalf of the Peking government, left England for his native land, his actual route was known only to a few intimate friends. He has never feared capture for his own sake, but has been doggedly determined to get back to China whenever his services might be required, and has succeeded.

A writer in the London *Westminster Gazette*, who knows Dr. Sun Yat Sen well, says that of many men of action it can often be said that their conspicuously brilliant qualities are marred by defects which tell seriously against a successful career. This is not true of Sun Yat Sen. "In the case of the great Chinese leader, whose life-work is being unfolded before the eyes of an astonished world, it is a remarkable fact that the foundations of his campaign have long been solidly laid upon four cornerstones—unselfishness, patriotism, courage, capacity." Sun Yat Sen is to this student of his career and character an intrepid soldier of humanity. "He is no idle dreamer of visions, no adventurer seeking, under the cloak of philanthropy, to float some miserable schemes for his per-

sonal profit and aggrandizement; nor are his plans for the regeneration of China the idle vaporings of a disappointed politician."

Then follows the statement of profound significance, that Sun Yat Sen is in truth a sincere and humble-minded Christian, who translates into action the teachings of the Sermon on the Mount. "Jesus of Nazareth is to him a living source of joy and comfort. All through the pages of history the heroes, saints and martyrs have, he declared, been speaking to us of the fatherhood of God, the brotherhood of man, the need to help the weak, to champion the cause of the poor and lowly."

The remarkable orations of Dr. Sun Yat Sen in the Chinese language never attack Confucius or Buddha, however. He wins over young and old by the simple directness and fervor of his appeals. "My brothers," he said to a meeting of students, "applied, practical Christianity is our true need. Away with commentaries and doubts. God asks your obedience, not your patronage. He demands your service, not your criticism." It has been only characteristic of him, therefore, that he remains, in spite of the tremendous work he has done in China, an unknown personality. Newspaper publicity seems to him always an impediment to the work he would do. He never sought publicity in either England or America, and he has always avoided the society of strangers, especially if they had any connection with the press. "Not a word, not a word," he would say, in his quiet, deliberate way, deprecating the faintest intimation in the London and French dailies of the wonderful conversions to the cause he has made in America, in the Malay Peninsula, in the Straits Settlements, and in Burma.

Sun Yat Sen, we are told by this intimate of his, carries his life in his hand without the least trace of nervousness. His disguises are so successful as to deceive even his closest friends. "As a propagandist his methods have rarely been equaled—never surpassed." No one ever suspected in Eastern seas that the quiet, silent, commercial traveler, wearing blue spectacles, with his heavy baggage of trade samples, labeled "Tadeshi Okamura & Company, general merchants, Yokohama," was no less a personage than the Doctor on tour.

CHINESE MOHAMMEDANS IN FRONT OF A TEMPLE. THERE ARE FROM EIGHT TO TEN THOUSAND OF THEM IN CHENGTU, WEST CHINA

Impressions of a New Missionary

By Earl H. Cressy, Hanyang, China

Written before the Revolution broke out, but none the less interesting in its Description of Chinese Ways

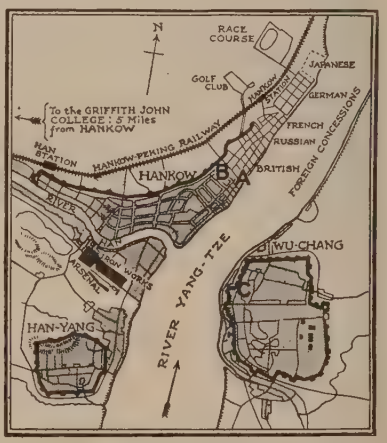
CHINA is a sad change from the neatness of Japan. The rickshaws are rickety, the coolies are in rags, and most things seem to be going to rack and ruin. The impression is not pleasant. On the voyage up the Yang-tse Kiang to Hankow we look in vain for the teeming population of which we had so often heard. The country generally seemed bare, uninhabited and uninteresting.

It is four days to Hankow—six hundred miles inland—but as we approach our landing place we pass a number of ocean-going steamers. Before our steamer touches the hulk, the coolies begin to jump aboard to get work unloading the cargo. No horses are in use, everything is carried by men. We take a sampan up the river to Hanyang, and on the way our boat gets tangled up with about a dozen others, and runs into a load of tiles, breaking some. The other boatman by way of reprisal tries to take our rudder while a vociferous exchange of incivilities takes place. As the boat carrying our friends is too far ahead to be summoned, I address the hostile boatman in vigorous English which is all the more impressive as he cannot understand a word of it, and we go on. Arriving at last, we struggle up the confused remains of the stone stairs of a landing place, and traverse a filthy side street, after which the compound seems like a haven of rest.

In front of our compound runs the street connecting Hanyang and Hankow. It is six to twelve feet wide, paved with long slabs of stone, and is

continually curving and forever crowded. Here the traveling barber shop rubs elbows with the itinerant hash house, which advertises its presence by an odor louder than the singsong of its proprieter. The farmer carrying his produce to market jostles the coolie carrying out the offal of the city to be used as fertilizer in the fields. The blind fortune-teller, extracting weird and plaintive music from a primitive ancestor of the violin, is led along by a boy, and beggars in squads assail the shops in turn with a chorus of lamentations that drowns all attempts at business until the payment of a few cash transfers their attentions to the next door. Through the dense crowds the chairs with four stout bearers and a fat Celestial inside plough like steamships. The freshly arrived foreign devil must give his entire attention to the process of navigating a Chinese street, and I have traversed this same street many times without seeing much of its sights. Would that I could say as much for the smells. I have not been able to decide which is the more fetching, the whiff of the refuse which is dumped everywhere, or the odors of cooking which are seldom absent. The grand total has a flamboyance which renews the feelings of my first three days at sea.

One of the trials of life for many missionaries is the Chinese feast. It is in your honor, and of course you cannot refuse to go. You are armed with a bowl of rice and a pair of chop-sticks and prepare for the worst. Enter a dish of pork balls. All dip into the same dish, so you reach over with the chop-sticks and after a foozle or two manage by good luck to drop one into your mouth. By the time you get the taste of it you are ready for the next article of diet. This proves to be a combination of egg and fish which the doctor recommends as a good invalid food. It may be all right as a medicine, we take our chances on one or two other dishes which have now appeared and which prove to be delicious. These are too watery to be eaten with the chop sticks, so everybody dips in enthusiastically with big porcelain spoons. Here is where you shine. But your neighbor, fearing that you are not getting your share of some of the more toothsome dishes, and as an evidence of special honor and politeness which he hopes that you will reciprocate, seizes a chunk of meat with the chop sticks that have been disappearing



SITUATION OF THE TRIPLE CITIES

three inches down his throat every clip, and places it upon your dish. You suddenly find that you have had enough, and the urgings of the whole company are insufficient to persuade you to partake of the crowning delicacy of the feast. This consists of eggs that would make the father of all cold storage eggs green with envy—eggs aged in lime for literally years, till the white has turned black.

It is impossible to learn much of the characteristics of the people until one is able to speak the language, yet certain things make their impression. One dreads going out because a row with boat and rickshaw men over settlement of fare is almost inevitable. It is fatal to try to be generous, and underpayment excites less clamor than overpayment. Not having change I offer a silver coin worth six times the usual fare, and the boatman not only refuses to understand that I want

change in return, but solemnly assures me that the fare is twice the amount that I have given him. Yet in spite of all this and much more, there is much of real kindliness and happiness; they are men like ourselves. The longer I live here, the more the unpleasant impression wears off and the more likable I find the people.

The unpleasant experiences outside only make the change that has taken place in those who have become Christians stand out the more sharply. They listen with earnest faces to lengthy sermons, and once at the close of a Sunday morning service when the native pastor called for a season of prayer some twenty took part. I had read that the Chinese could not sing, but that is not true here. However, one has only to visit a new station to realize the progress that they have made in this. To hear a stalwart congregation where each man energetically follows his own idea of the tune, makes it easy to believe the story of the new lady missionary who arrived when rioting had been going on, and being left alone on the night of her arrival heard the singing at the prayer-meeting, and thinking it another riot feared for her life.

At the time of writing this, the plague is raging to the north, and every precaution is being taken to prevent its spread in this direction. In addition to quarantine measures, which alone would not adequately afford protection, strenuous efforts are made to stamp it out where it is in progress. Until that is accomplished the surrounding districts will not be out of danger. The great plague of the world is "heathenism," whether existing in the midst of Christendom or out here. To quarantine it is not sufficient, and is only a temporary measure. Already Europe is pouring into America, and we cannot keep Asia out forever. The only certain means are to carry our campaign right to the seat of the trouble and heal the sources of the infection. Such is the work that we are doing out here.

MRS. PROCTOR'S SCHOOL AT HUCHOW, CHINA

A CORNER OF THE PLAZA, SAN VICENTE—VOLCANO IN THE DISTANCE

Evangelizing in El Salvador

By Rev. William Keech, Missionary in Charge

PHOTOGRAPHS BY P. T. CHAPMAN

THE first Baptist mission in El Salvador was inaugurated on July 30 in the capital of the Republic. Great interest was manifested by the believers from all parts, many of whom traveled many leagues in order to be present at the services. Some came from the "Rio de Paz," which divides this from the Republic of Guatemala, a distance of 120 miles, chiefly afoot. One old lady eighty-seven years of age walked ten miles in order to attend and was so delighted with the meetings that she declared her intention of coming again as soon as she could do so.

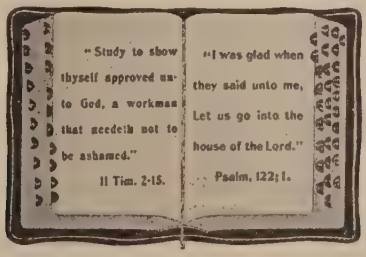
Since then the work has been begun in an eastern section of the Republic, and an outstation established in the town of San Vicente, a town of from 8,000 to 10,000 people, situated at the foot of the volcano which bears the same name, said to be the highest in the Republic. It is of strategic importance as an evangelistic center. Here we are on entirely new ground untouched by the evangelist, although the ground has been well prepared by the colporters of the Bible societies. The writer himself was once mobbed in this town on one of his colportage tours some eight years or more ago. This fact gave special zeal in seeking to preach the gospel there, now that the door is said to be wide open for it. Many have been awaiting the coming of the evangelist for several years. For a long time one had had his house prepared so that there might be a place to preach in whenever a preacher appeared. A few hours after our arrival the room, a large narrow hall opening on the street, was fitted up to seat almost two hundred people.

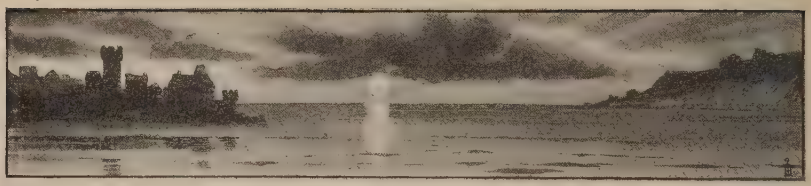
These "Evangelistas," as they are called by their Romanist friends, headed by a few of the leading men of the city, had already made themselves notable by an open controversy carried on through the press with the local priest. The priest has the general reputation of being an absolutely corrupt and immoral man. He declared open war with these people. The house of one of them was attacked at midnight and he himself had to flee for his life. The town is said to be one of the most fanatical in the Republic and one of the most criminal.

1. GERMAN RIVIERA, IN CHARGE AT SAN VICENTE; 2. WILLIAM KEECHI; 3. DON JUAN ENRIQUEZ; 4. DAVID CARDONA, BRITISH AND FOREIGN BIBLE SOCIETY COLPORTER, WHO HAS LARGELY PREPARED THE GROUND

The whole population was alarmed upon our arrival as soon as they learned of our mission. The women of the plaza were saying that if the men had not the courage to crush us or drive us out they would see what they could do. We took the precaution to ask the director of police to send around a few agents to keep public order. He received us very kindly and not only expressed his willingness to do so, but said he himself would come to the meeting. At the hour of meeting the house was packed full and crowds filled the street. It was evident that many were there to disturb, but the presence of several police agents overawed them, and one and all listened almost with bated breath while we proclaimed the good news. The hymns had a special attraction for them as we sang, accompanied by a portable organ. This continued for several nights, and we believe there are some there already who give evidence of the Spirit's work of grace in their hearts and will honor God by their faith as the first believers of San Vicente.

Brother German Riviera, an experienced evangelist, is now holding the fort, and though the crowds have dispersed the meetings are well attended by those who are likely to remain.


"Study to show thyself approved unto God, a workman that needeth not to be ashamed."
II Tim. 2-15.
"I was glad when they said unto me, Let us go into the house of the Lord."
Psalm. 122:1.



Observations of The Outlooker

MEMORIAL TOWER

AT the lunch table the other day I met a stranger, and soon after entering into conversation with him learned that he had just come from China, the land of all others in which we are at present interested. Of course I sought to get all the light I could from him on various points.

He was at Pekin, he said, on the day when the imperial government ordered some regiments of soldiers to start for Hankow, where the war with the rebels was on. The regiments absolutely refused to stir unless they were paid the wages which were in arrears, and assured that future pay would be forthcoming. The government had no ready money, loans could not be effected, and so the troops remained at the capital. That was characteristic, said my *vis-a-vis*. It was not a question of patriotism or loyalty, but of subsistence and pay. Why should the soldiers be loyal to a Manchu dynasty?

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Again, he was at Shanghai when the bloodless revolution took place, and the chief seaport became a rebel center. Order and quiet prevailed, and the traveler would scarcely know that anything out of the ordinary had happened. News came from West China and from Hankow, but not much reliance could be placed upon the reports. There seemed to be only one sentiment in Shanghai, and that was in favor of the new order. Anything better than the Manchu rule was the feeling. He did not hear much discussion about the form of the new government, but the impression prevailed that the American model would be followed, and a republic be established. That would depend upon the leaders. The masses of the people, he said, lacked experience wholly in public affairs, and the outcome would depend upon the development of a number of leaders wise and strong enough to create and maintain a stable government and hold the provinces together under a central authority. He would venture no prophecy as to the durability of whatever new order was evolved out of rebellion chaos.

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Shifting inquiry to the Chinese people, I found that my informant, who had been in many parts of the empire and mingled freely with the people, entertained an excellent opinion of the character of the Chinese at large in respect to honesty, kindliness, peaceableness and ability. He had plenty of confidence in their adaptability to new conditions, if these appealed to their liking. But the illiteracy of the masses, and their habit of subservience to superstition, made it difficult to predict what would happen if demagogues and grafters began to spread discontent and falsehoods. He had never experienced anything but the kindest treatment from the Chinese in city and country, and felt sure that they did not cherish hatred to-

wards the Europeans of the right kind. He had been in many missionary stations, and heard the friendliest expressions regarding the missionaries, whose character made deep impression.

It was interesting to learn, further, that this business man, carried to China and other far lands by commercial interests, had never lost a dollar by a violation of contract on the part of a Chinese merchant —something he could not say of the merchants of our own and other countries. He preferred to deal with the Chinese above any foreign people, although he also had a strong word to say in behalf of the Russians, about whom he said we know so much that is not so. Leaving China for a moment, he put the Russian treaty matter in a light new to me, and expressed his conviction that Russia had the same right to deny admission to an American citizen deemed undesirable as we had to deny admission to a Russian citizen of Mongolian or Chinese nativity or a defective in person or property. Each country had a right to say who might come into its borders, and our position was certainly not consistent. He had found, in his repeated visits to Russia, that it counted much in his favor that he was an American, and he had received every courtesy and attention both from officials and the people.

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A day or two later I was discussing Chinese character and prospects with one of our missionaries from China, who left for his furlough just before the present outbreak. His work is in South China, where there has been very little disturbance. He was loath to hazard an opinion as to the possibility of erecting at present a republic that would stand. He agreed with the opinion expressed strongly by Dr. Arthur H. Smith some time ago that the governmental hope of China at this time lies in a limited monarchy, similar to that of England. Not that he did not think a republic would best further the aims of the reformers and the missionaries, and make progress more rapid, but that he did not believe the masses of the people could swing around so rapidly and hold together.

One serious trouble arose, he said, from the prevalence of graft and the universal training to practice it in public affairs. In this respect the Chinese and Manchus were as one. To set up an honest government would be little less than a miracle, and to run it would require trained and honest public servants in large numbers. Where were these men to come from? Indeed, where were the few leaders required to establish a government on a firm basis? These were the staggering questions. It was plain to see that he regarded Yuan Shih Kai as the type of leader who could not succeed as president of a republic or king of a constitutional monarchy but who could maintain himself only as long as a military dictatorship would be endured. Sun-yat-sen did not inspire much greater confidence, and the proclamation of the republic seemed premature in face of the conference and the issues involved.

I was deeply interested to note that, whatever might be the governmental outcome, this missionary had no doubt as to the providence that lies back of the present developments, nor concerning the advance of Christianity in the Empire. What he is eager for is to see our country awake to the Christian responsibilities of the hour, and ready to take advantage of the new conditions. Above everything, he desires to get the Bible into the hearts and lives of the Chinese people.

□ □

Baffling and fascinating people these orientals. The more you know about them the less you know them—that is the way you come to feel. No two observers seem to have the same view. From these two men fresh from China I turned to the new book on "The Chinese at Home," by J. Dyer Ball, now retired, but for more than forty years connected with the Hong Kong Civil Service. After an ordinary lifetime spent among the Chinese, this Englishman confesses to his great liking for them and his belief in them. He tells us in this ample volume of their home life, their social customs, their marriage relations which are quite different from ours and frankly polygamous, their religious beliefs and superstitions, their diverse tongues, and so on through the chapter. He does not fail to give the missionaries credit for what they have done to bring in the new era, and is

wholly sympathetic with their work. He pictures their faults and virtues, shows the splendid effort made to stop the opium traffic and production, and makes us feel at home with a remarkable people, full of possibilities.

I was interested to pick out the adjectives referring to the Chinese character as seen by this certainly qualified observer, and jotted down these: Good-natured, patient, phlegmatic, practical, industrious, thrifty, adaptable, abstemious, frugal, law-abiding, placid, listless, sober, quiet, well-behaved, obedient, observing, persevering, honest. That is a list certainly favorable to the people. Of course there are exceptions enough to prove the rule, as in all countries.

Yuan Shih Kai, Imperialist Leader

A WRITER in the New York *Sun* gives what purports to be an intimate view of Yuan Shih Kai, who was made premier by a falling Manchu dynasty, and is unquestionably one of the personal factors to be reckoned with in the creation of a new Chinese government, be it republic or limited monarchy. We give the main outlines:

"In 1884, when I went to China, Yuan was just succeeding the Manchu General in charge of the Chinese troops sent to Seoul after the troubles of 1882. He drove the Japanese out of Corea following the émeute of 1884, and on Oct. 3, 1885, after visiting his patron, Li Hung Chang, he returned to Seoul as full Chinese representative, taking to himself the title of "Resident" in the sense that title is used by the British in India, implying Chinese suzerainty.

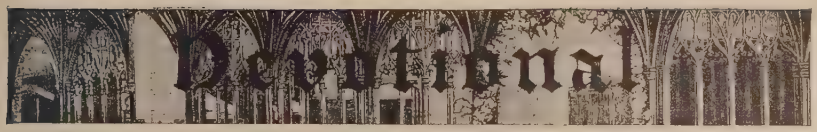
"Yuan was without much education even for a Chinaman. He knew no English at all. Corea is as far as he ever ventured abroad, but the ten years there were a very valuable school for him.

"He was in my time just a big, brutal, sensual, rollicking Chinaman. Having vast powers, he frequently cut off the heads of Chinese gamblers and others and I was an unwilling witness of some of these street-side pastimes of his. He would imprison Corean gentlemen who objected to parting with their ancestral estates in order that they might be used to enlarge Yuan's palatial legation. He was extremely quick, quite fearless, very rash, yet given to consultation with others, and therefore inclined to be reasonable. He was altogether unscrupulous, but absolutely faithful and devoted to his patron and largely so to his friends. He would sacrifice an enemy or one who stood in his way, but would at the same time sacrifice himself readily for his patrons.

"Yuan was not in disfavor with Li Hung Chang apparently because of the war of 1894, for through his patron he became quite influential in military matters, and was presumably able to convince Li that China must have a modern army. You know of the one he organized; how he practically succeeded Li at the latter's death and became faithful to the late Emperor, as he had been to Li, even to the extent of betraying to him the late Emperor and the reformer Kang Yen Wei, and the denouncement of the very reforms he now advocates in larger measure.

"I would not dare predict the future. I can only point to the Taiping rebellion. The scene of conflict was the same then as now. Wuchang was the first city to fall. Hankow fell with it, then Nanking, which the rebels held for twelve years. As now, they aimed to protect foreigners and further commerce. But they never did anything constructive. They seemed content with the fruits of their victories and with the annoyance they were giving the imperial Government, which soon had a foreign war on its hands.

"Yuan is evidently accepting good advice. If he can unite the Chinese under a central authority, be it Manchu or Chinese, he will soon begin lopping off the heads of the leaders and malcontents, and terror will bring about peace until the people forget and agitators are able to foment another outbreak."



Prayer for Missions

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send Thy blessed Son to preach peace to them that are far off, and them that are nigh, grant that all men everywhere may seek after Thee and find Thee. Bring the nations into Thy fold and add the heathen to Thy inheritance. And we pray Thee shortly to accomplish the number of Thine elect, and to hasten Thy Kingdom, through the same Jesus Christ our Lord. Amen.

✠

PRAY—

That leaders may be raised up in China of highest character, who shall be able to establish and maintain a righteous and free government.

That Christianity may be recognized by these leaders and by the Chinese people as the power that can make the new order one of great enlightenment and blessing to all the people.

That succor may come to the famine-stricken people in India, and that prayer may be accompanied by help for those in distress.

That increased giving for missions at home and abroad may relieve the burden upon our missionary societies and ensure advance this year.

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Illustrative Thoughts

Some men live in a well — their horizon is the well's mouth with a tiny patch of sky above it; others dwell on a mountain top, and behold all the kingdoms of the world every sunrise. — *W. H. P. Faunce.*

A man's life can be no larger than the objects to which it is given.
—*Henry Churchill King.*

Without the inward witness of the Holy Spirit, the study of the Bible is like the examination of a stained-glass window from the outside — you cannot see either the connection or the beauty of its parts. The Holy Spirit takes us inside the structure. From within, we see the unity, the sufficiency, and the authority of Scripture, and that central figure which from the outside seemed so earthy and opaque, so destitute of form or comeliness, transmits to us the very light of heaven, and reveals itself to us as the divine and atoning Christ. —*Augustus H. Strong.*

No service in itself is small or great, tho
earth it fill;
But that is *small* which seeks its own, and
great which seeks God's will.

Count always your highest moments your truest moments. — *Phillips Brooks.*

He who governs his tongue is perfectly able to control all his passions. — *Channing.*

✠

For Peace

Were half the power, that fills the world
with terror,
Were half the wealth, bestowed on camps
and courts,
Given to redeem the human mind from
error,
There were no need of arsenals or forts.
—*Longfellow.*

✠

A Helpful Touch

"As we meet and touch each day
The many travelers on our way,
Let each such brief contact be
A glorious, helpful ministry;
The contact of the soil and seed,
Each giving to the other's need;
Each helping on the other's best,
And blessing each, as well as blest."

The Revival at To-pe-le-jo

By Rev. George H. Brewer

SUPERINTENDENT OF MISSIONS IN MEXICO

WHO ever heard of such a place? It isn't on the map, and yet if you were in Mexico City and should leave on the Mexican Central train some morning, travel two hours over the mountains toward Ajusco, and talk with some of the swarthy Indians in the second-class coach and ask them if they knew of such a place they would tell you "certainly," and would seem surprised that you had never heard of it before. It is a wide-awake Indian town, nine thousand feet high, and is a nighbor to Ajusco, where for ten years the Home Mission Society has had a flourishing work among the Aztec Indians. We have had no work in To-pe-le-jo until about a year ago, and thereby hangs a tale which we shall relate forthwith.

One Sunday morning two deacons of the Ajusco church, Anastacio Garcia and Estaben Cedillo, were earnestly discussing the first work of the early Christians in and around Jerusalem. When they came to the verse which says, "and they which were scattered abroad went everywhere preaching the Word," one of these simple-minded brethren asked the others present if any one had gone to To-pe-le-jo preaching the Word of Life. There was no response. Was not that a large town, close by, and were there not people there just as anxious to know the true way of salvation as those of Ajusco? It was a serious question, and gave rise to a prolonged discussion. At last one of the deacons said to the other, "Brother, let us go tomorrow. You can read and I cannot, but I can sing and will go with you." The proposition was no sooner made than accepted, and thus it happened that two faithful Indian servants of Jesus Christ made an early start the following morning with a Bible and several hymnbooks and held their first service in the shelter of a friendly home in To-pe-le-jo that afternoon. These visits and services have been kept up for over a year. Nine of the foremost men of the town have been baptized and fully a dozen more are candidates for baptism, and it is more than likely that we shall have a new Indian church organized before these lines are in print. Mr. Eustacio Garcia, the son of one of the deacons mentioned in this narrative, has completed a three years' course in our Theological School at Monterey, and is now the pastor of the church at Ajusco, having To-pe-le-jo as an out station. The other deacon has been led in a peculiar manner to give up his fertile lands on the mountain side and has gone as a missionary to another branch of the Aztec tribe in the State of Michoacan, supported by the Mexican National Baptist Convention.

Mexico's population is largely Indian. There are said to be eight million Indians of unmixed blood in this Republic; five million cannot speak the Spanish language, preserving their ancient tongue as well as their ancient customs. Many of these Indian communities are without even a Roman Catholic church. They are accessible, liberal, industrious, and would welcome a Protestant missionary. Our work among these Mexican Indians should be multiplied tenfold, but our great problem is to find suitable men who will go with the message of Life and preach it in the tongue of the Aztecs, Zopotecans, Mayas, Chichimecas, etc. A letter from our first convert in Oaxaca, a fine young man of seventeen, speaks the Zapotecan tongue, and he announces his purpose to study for the ministry. He will probably go to Monterey, to school.

The Work of the Publication Society Among Negroes

By S. N. Vass, D.D., Superintendent for Colored Work

THE work of the American Baptist Publication Society for the Negroes of the South began with the very first opportunity after their freedom. The Society's first efforts were along the line of colportage, by which thousands were converted, and these were then gathered into Sunday schools and these schools in almost every case grew into Baptist churches. There were some Negro churches with white pastors, but a majority of the churches among the people today were organized by pioneer workers just after the Civil War, and among such pioneer workers the Publication Society was not one whit behind the foremost. When it is remembered that by far the great majority of the colored people are members of Baptist churches it will at once appear that Baptist organizations have accomplished a great work among this people.

Next to colportage the Society devoted its attention to organization, and for this work some of the ablest leaders among the freedmen were employed, such as Dr. W. J. White of Augusta, Ga., Dr. C. O. Boothe of Huntsville, Ala., Dr. A. Shepard, Raleigh, N.C., Dr. Walter H. Brooks of Washington, and men of that class picked from almost every State in the country where there were colored people in large numbers. These men were born leaders, and they gave a good account of themselves. They organized not only thousands of Sunday schools, but effected general organizations that have made the good work permanent. It would be possible to take up each State in order and recount how the Publication Society rendered invaluable aid in the organization of State missions and educational work, but space will not allow this.

A pretty fair estimate of what the Society has accomplished along the line of general organization can be gleaned from the record in one State. In North Carolina, for instance, the Society employed a very able missionary just after the War, and it is said that he alone organized some three hundred Sunday schools and churches in his day. His name was Rev. Edward Eagles and was well known among North Carolina white pastors of his day. At Goldsboro, N.C., Oct. 27, 1867, associating several other leaders with him, he organized the Baptist State Convention of North Carolina among the colored people, and today this is one of the most hopeful of all the Negro Baptist State bodies. In effecting this organization, Mr. Eagles sought the advice and co-operation of the white pastors, and from that day to the present the workers of the Society have sought the advice and co-operation of the white Christians in any State where they labor.

Five years later the next missionary for the Society in North Carolina organized the Baptist State Sunday School Convention. His name is Rev. Dr. A. Shepard, now pastor at Durham, N.C. Before organizing this body he first took up the work of organizing individual Sunday schools, and did this so thoroughly that today there are few places without Sunday schools. The Convention was organized to prepare the colored people to take up Sunday school missionary and educational work for themselves, and thus teach them to help themselves, and from that date the Convention has supported a missionary, and sometimes several missionaries as at present, in co-operation with the Society. Along educational lines the State Sunday School Convention has rendered great help to the cause of the education of Negro young women by raising a substantial fund yearly to help maintain them in school. In addition to what the State body is doing, various auxiliary bodies over the State have taken the lead in supporting high schools and academies in their sections.

Later on Dr. Shepard organized the Oxford Orphan Asylum to help the poor Negro orphans, and that work has grown greatly. This is a sample of the work that the Society has accomplished in one State only, but it has done a great work in almost all the States. The work has assumed large proportions over the entire country.

No one can investigate conditions among the Negroes and the work of the Society without seeing that not only has the work been done faithfully but most wisely. The work has been among the masses, except that leaders were employed who sought to prepare other leaders. But even this preparation was field work, and some of the most influential preachers in the Negro race today got their first knowledge of the alphabet in the Sunday schools organized by the missionaries of the Society. We could mention scores of them, and they take foremost rank as leaders. As fast as the missionaries would discover men of promise in these schools, they helped them to further and better preparation by having the Society donate to them a small library suitable to help them better prepare themselves. This was done in the cases of thousands in all the States, and in many cases these books are even today the sole library of hundreds. At first these books were donated to old men who had charge of churches, and one can see what good must have resulted. Now the gifts are largely to young men who are entering the ministry, but even greater results ought to follow.

If you can judge of what the Society has accomplished by the testimony of Negro Baptist leaders in all the States, it will be found that the Negro people place the Society among the best friends and benefactors of the race, and it has and will always have a very strong hold upon the colored people.

The work of the Society at present follows the same lines as in the past, but the progress of the people has made a higher order of work necessary for the accomplishment of the best results and most enduring. Much emphasis is now laid upon Bible work, that is teaching the Bible, and teaching how to appreciate and study and teach the Bible. The workers take blackboards with them and gather the teachers and all who will come into normal classes and inspire them to higher preparation and better teaching. The Society employs one colored superintendent to do this work upon a large scale, and he has carried the work into almost every State in the country where there are colored people. The result has been a quickened interest in Bible study all over the land among the Negroes.

In addition to reaching the masses of the Negroes with the gospel, the Society has rendered much help by assisting the colored people to do their own work, and helping them with suggestions, and most of all by object lessons. For instance, since the Society has been having its workers devote special emphasis to normal Bible work a higher standard of qualifications has been demanded of missionaries appointed by the colored people themselves than before. After all, these people must work out their own salvation, and the Society is rendering great help along this line. It gladly allows its workers to render any service required of them by their own people, and these men have grown to have great influence.

The Society's work for the colored people is done purely as missionary work without regard to the business results. Its missionaries place books among the people, not as agents, but simply to clinch and make permanent the work they have personally started by their presence. The colored people have publishing houses of their own in some cases, but these do not maintain different departments to carry on work upon a general scale as does the Publication Society They are not able to send out missionaries paid wholly by these houses, and hence the people still greatly need the Publication Society. In fact there are no missionaries employed by the colored Baptists alone that do the quality of work accomplished by the Society's workers, because there yet remains much progress to be made by the Negro people. The Publication Society therefore finds a hearty welcome among the colored people, and it is actually reaching the masses through its workers as are few other agencies. If any one wishes to get some general idea of how much the Publication Society has done for the development of the Negro race, as before suggested, let him ask any intelligent Negro Baptist.

How Nicholas Dulitz Became a Preacher

By Augusta H. E. Stewart

NICHOLAS DULITZ was converted in Hungary and baptized in Berlin, Germany. His parents were Roman Catholics. When about seventeen years old he went three hundred miles from home to work. He became ill, and was taken to the Catholic hospital. When a mere lad he swore, and he knew that Christian people did not do that, so he hoped that while he was sick he might learn from the priest the true way. But he did not. He noticed in the hospital a young man of his own age, who prayed night and morning. This young man gave him a Testament. He had never seen one but once before. That was when his sister showed him a book she had bought from a man. He threw it away because it was not a Catholic book.

When this young man offered him one he took it. The young man told him if he would believe in Christ, he would pray for him, and he would soon get well. On the eleventh day, much sooner than he expected, he was able to leave the hospital.

The young man gave him a tract, and said he would take him to a Mission the next Sunday, but Nicholas went to the opera instead. The following Sunday the young man went after him and brought him to the Mission. This was the first time he ever stepped inside a Baptist church, and he has been a Baptist ever since. For he was converted. He at once wrote to tell his mother. She was glad, for she knew three or four Baptists in the place where she lived and she knew they lived good lives, did not smoke, drink nor sware, so she thought now Nicholas will be like them.

In two weeks' time he went to see his mother. All the uncles and aunts were invited to come in the evening, for Nicholas was to tell them the story of his conversion. When all had gathered the father said, "Now, Nicholas, tell us what you saw and heard."

He rose and asked them first to remove their hats and pipes as he was going to tell them about the Holy God. They did so. Then he said they should all kneel and pray as he saw the people in the Baptist church pray. Afterward he told his story. He said he saw the Baptists always together on Sunday. Morning and evening they praised the Lord together. In the afternoon all met in the Sunday school to study the Word of God. He told of the people's love for one another, and how they came to him and took an interest in him. They had no holy pictures, no priestly suit, just a simple suit. They did not swear, lie, nor get so angry as our people do. Sunday evenings they do not play cards, dance and drink, but meet to worship God. His hearers said, "That is true."

This was the first sermon he preached, and he has been preaching ever since. For three years and a half he preached in Rankin and Homestead without salary. He worked in the carriage building shops of a large firm in Pittsburg at $100 a month. During this time he only once took dinner at home on Sunday. His wife worked faithfully with him. She helped with the singing on the street, and while he preached she held the baby, and then he held the baby while she preached.

He accepted a salary of $600 a year to go into mission work for the Pittsburg Association. He had a wife and two children to support, so he moved into cheaper quarters. He saw great need in McKeesport, where there were 4,000 Hungarians with only himself and his wife members of a Baptist church. A hall was rented and street meetings were held. At these street meetings often large crowds gathered. Eighteen have united with the church from McKeesport. At Rankin he finds the handful of Sunday-school children grown till the room is just about full, with services held in the Slavish and Hungarian languages, the nucleus of a Slavish church. Mr. Dulitz preaches at a Hungarian Mission in Philadelphia while attending Crozer Seminary, and arrangements have been made for him to preach in New York City among the Hungarians there. His missionary and evangelistic spirit is contagious, and he gives promise of great usefulness among his people in this country.

THE GOSPEL WAGON AS A FRONTIER INSTITUTION

Wagon Experiences in Wyoming

By Rev. A. Tipton of Wagon 64

RECENTLY while sitting at the lunch counter in a restaurant, a cowboy finished his meal at a table. He came over to the counter and instead of paying took the dice-box, saying, "Preacher, let's shake for the supper." The negative answer having been given he turned to another and they shook. The preacher finished his lunch, and after putting on his coat and hat spoke to the young fellow: "Sir, really now down deep in your heart did you want the preacher to shake the dice with you?" Quick as a flash came back the reply, "No, sir, I did not!"

"Then, if it is wrong for the preacher to shake, why is it not for you and the boys?" I said. The crowd acknowledged the point and then opened an opportunity to preach a short lesson. This story tells the respect which the average settler in this country shows to the servant of God. They are quick to detect shams and quicker to brand them as such, but to the real article they show the utmost respect and liberally support his work.

* *

Not long ago while in a home I heard a son say to his father, "Papa, I like it so much better since you don't swear any more." The father had turned over a new leaf and is now trying to lead his family in the right road.

* *

I went into a home where there was an old Baptist woman. She had been away from church services for months. I took out my little folding organ and sang. After singing a very old hymn she stopped wiping her eyes and said, "Well, that just sounds all the world like McGranahan." I felt flattered. But she felt blessed. On the other side of the room sat her niece's husband, who had the reputation of hating preachers. He never went to church. After singing I took out my little Testament and read parts of John, then prayed. Folding up the organ I prepared to go, when to my surprise he said, "Better stay until after dinner." I tarried. Some months afterwards the old woman met me and told me a story. She said that after I left this man had said, "Well, there's a man I like to have round." From that day he more often refers to church services.

* *

It was a very cold night on top of Big Horn Mountains. The lumbering men had

had their supper. Before the sleeping shack they had built up a great bonfire. For an hour the colporter sang. At first the songs were secular and sentimental, but finally the singer was led to sing "A home over there." After two or three more of that nature he ceased and the camp men crawled in beneath their bed clothes. None

REV. A. TIPTON

will ever know what impressions were made or what good motives were born in those breasts, but one said to his fellows, "Isn't that good, boys?"

* *

Forty-seven miles is a good drive on a hot day with sand blowing in perfect clouds. Both driver and team were almost famished for a good drink. It was about 8.30 p.m. Finally coming in sight of a ranch I saw a man pumping water for some stock. Driving up to the side of the road I asked him if I might water my team. He replied in the affirmative. I crawled through the wires and started, but was stopped by the man, who said he would pump. While watering the team he asked, "What you sellin', mister; patent medicine?"

I replied, "I'm not selling, I'm giving away."

"Well you're a great one; what you givin' away?"

"The Gospel, sir, and the Bible."

"A preacher, eh?"

I looked for an invitation to trot on down the road, so was not prepared for the following in very emphatic language. "Well, I'm the blankety-blankety-blank-blank worst man in all this blankety-blankety-blank-blank country, but blankety-blankety-blank-blank if I don't like preachers!"

Encouraged by this, I asked the privilege of turning my horses in the corral during the night and a place beside the haystack to sleep. "Any blankety-blankety-blank-blank thing on the blankety-blankety-blank-blank place you can have."

Never have my horses fared so well and never have I been helped so much as by this profane westerner. The next morning I must eat with them, *which I proceeded to do.* After a few words in which I said some things that I hope may bring forth fruit, I left. But before I left he gave me the reason he liked preachers. "My mother was as good a Christian as ever lived. She was a member of the Baptist church."

* *

Going into a home of a wealthy rancher I found the family were believers in Christian Science. I laid out before them my books and among those they purchased was a Bible. But so enthusiastic had the wife become that she went to the telephone and called up another neighbor fifteen miles away and made an engagement for me to call there the next day. This home proved a Catholic one. And although I could not sell a Bible I did get some excellent books there and a few words on religion.

* *

A sheep herder had come to town to ship his flock. That night found him in church. After two nights he disappeared only to come back after two weeks, when one evening he walked in. After church he came up to the missionary and thanked him for the truths he had spoken and said they would make a better man of him. Next day he rode out on the range to watch his new flock, keeping away the wild animals and *thinking.* And as he thinks may he be led to think of God.

* *

These are but of a few of the daily experiences that come to the colporter as he drives over these western countries seeking to do all the good he can.

Missionary Program Topics for 1912

January.	Home Missions in Newer Parts of our Country.
February.	Home Missions in Cities.
March.	Home Missions for Negroes.
April.	Publication Society Work. Chapel Cars and Colporters.
May.	Bible, Tract and Sunday School.
June.	The Northern Baptist Convention.
July.	State Work.
August.	Our Educational Work.
September.	How Our Missionary Evangelists Do Their Work.
October.	Our Medical Missionaries.
November.	Baptist Schools and Colleges in the Orient.
December.	Baptist Missions in Africa.

General Topic: The Redemption of the City

March Subject: A City Church of the Twentieth Century and its Task

Devotional Service:

1. Introductory Talk — What Immigration Means to the City (five minutes).
2. Demonstration — Teaching English to Adult Foreigners (twenty minutes).
3. Ways of Working. Snap shots (one minute each).
   - *a* Ministry of mercy.
   - *b* Rescue mission work.
   - *c* Church extension.
   - *d* Churches for foreigners.
   - *e* Child welfare work.
   - *f* Open air and tent evangelism.
4. Symposium — "The most hopeful thing I know about the city."

Closing Service.

NOTES

1. Material for this program will be found in "The Redemption of the City" (Publication Society, 50c. cloth, 35c. paper, postage 8c.).
2. For the Introductory Talk, consult the first part of Chapter VI. of the text-book.
3. Introduce the demonstration by description of method found in Chapter VI. Let a group from the study class represent foreigners and the leader demonstrate this method of teaching English. ("Early Stories and Songs for New Students of English," by Mrs. L. C. Barnes, published by Revell; price 60c., may be secured from the American Baptist Publication Society.) Sample lesson and full explanation of this demonstration will be sent free by the Forward Movement, Ford Building, Boston. See also article in this issue.
4. Appoint six people in advance for the snap shots. Material will be found in Chapter VII.
5. The symposium should be participated in both by the mission study class and the people generally. Confine each participant to a sentence or two. See Chapter VIII.

Alternate Topic: Home Missions for Negroes

Send to the American Baptist Home Mission Society for a booklet on its work among the Negroes and literature concerning its schools. A fine program can be prepared from this material. Address, 23 East 26th Street, New York City.

THE BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY

Secretary W. T. Stackhouse, D.D.

OUR OBJECTIVE: TEN CENTS PER WEEK PER MEMBER AS THE MINIMUM FOR MISSIONS

The Campaign in Brooklyn

FOLLOWING the Laymen's Missionary Campaign in Massachusetts in November we carried on a similar campaign in Brooklyn and Long Island. Our first meeting was held on the 4th of December, and the closing one on the 20th, both of which took place in the Hanson Place Church, Brooklyn.

The congregations participating were arranged in groups and a supper was held at a central place for each group. The following churches were used for the men in their respective groups, and practically every church in Brooklyn and Long Island was represented at these meetings: Hanson Place, Temple, Marcy Avenue, First Williamsburg, First East New York, Greenwood, Church of the Redeemer, Borough Park, Green Avenue, Richmond Hill, Elmhurst, Concord and Greenport.

The attendance at some of the meetings was not as large as we had hoped for, while at others we had as large a percentage of the men of the congregations in the group as we have had in any of our meetings since the beginning of our work a year ago.

A supper (and all the suppers were excellent) was served at each of the fourteen meetings held except two, the Concord group and the closing conference in Hanson Place.

At each meeting we had two speakers, the first presenting the needs of the mission fields at home and abroad, together with the achievements of the past and the claims of the present; and the secretary followed, outlining the policy of the Laymen's Missionary Movement as an effective agency for the meeting of these needs. Those who assisted us in these meetings were Mr. Mornay Williams, Rev. J. E. Norcross, Rev. A. L. Snell, Dr. C. L. White, Rev. C. A. McAlpine, Dr. W. W. Pratt, Rev. F. H. Divine and Mr. J. Campbell White. The addresses by these brethren were comprehensive, forceful and effective, and were greatly appreciated by the men present. Dr. E. P. Farnham, the efficient Secretary of Missions for Long Island and the man who took the preliminary steps leading up to this campaign, was present at nearly all the meetings to assist us in every possible way. We also had with us our untiring Executive Secretary, Rev. J. Frank Ingram, who with the Executive Committee did the real hard work of the campaign. The best compliment we can give him is in the language of a prominent layman who followed his work closely during the month. He said, "he knows his work and does it well." And what shall we say of the Executive Committee, the Chairman and Secretary of which were Messrs. J. McIllravy and Chas. Cregar? If men get out of a campaign of this character in proportion to what they put into it, then surely the men on this committee were greatly blessed; in fact they assured us repeatedly that they were greatly helped by the campaign.

At the fourteen meetings we had a total attendance of over fifteen hundred men. The largest meeting of the series was the one held at the Concord Church (colored)

where we had 333 men. This was a meeting of more than ordinary interest. District Secretary Divine delivered a wonderful address on the development of the negro race, and the work of a missionary and educational character now being done by the Home Mission Society for that people.

As to the ultimate outcome of these meetings we cannot speak in definite terms except in a general way. We are confident that if the resolutions passed at each group meeting are vigorously carried out in each church represented, large returns for the Kingdom must follow this campaign. For the benefit of other churches we give the resolutions in full. They are as follows:

WHEREAS, We, the Baptist men of Brooklyn and Long Island, hold as our conviction that the highest glory of God in this earth is to be attained by the establishment of His Kingdom; and —

WHEREAS, The consummation of this task involves primarily the conversion of men in our community, our state, our nation, and the entire world to Jesus Christ as Saviour and Lord; and—

WHEREAS, We believe that after a century of missionary effort, our forces are still painfully inadequate for the task; therefore be it *Resolved*—

That we acknowledge it to be our duty to give our personal and united service to our Lord in the realization of His Divine Mission,—

That as Baptists, we hail with joy the advance movement in our own denominational work, as indicated by the formation of the Northern Baptist Convention, and the new and rising interest among Baptist men, and we believe the hour has come for the Baptists of Brooklyn and Long Island to undertake a positive advance along all evangelistic and missionary lines,—

That we recommend to the churches here represented the following policy:

First. The inauguration of a vigorous educational campaign, touching all the branches of our missionary work as a denomination;

Second. The appointment of a strong Missionary Committee in each church (where one is not already active), whose work shall be the creation of missionary interest, and the securing of larger financial offerings for all beneficent objects;

Third. The immediate inauguration of an every-member canvass (where such canvass has not yet been made), aiming not merely to reach an average of ten cents per week per member for benevolences; but rather a sum commensurate with our ability;

Fourth. The appointment of a Baptist Laymen's Committee, consisting of one member from each church of our Association.

Finally. In order that these resolutions may become effective, we, the men of the Baptist congregations, do now agree to render such service as is possible for us, in making this movement in Brooklyn and Long Island a most complete and supreme triumph.

We are glad to report that many of the churches in Brooklyn and Long Island have already organized for the Every Member Canvass.

One of the very touching things in this campaign was revealed in the congregation of Dr. L. L. Henson. After the Sunday morning service a woman with a crippled hand laboring as a servant in the home of one of the families of the church and receiving an income of $5 per month, handed me $5 in cash as a part of her annual gift to missions. Here was a whole month's wages from this poor woman placed in the missionary treasury. It made me wonder what would happen in our Missionary Boards if every Baptist in America would give a full month's wages during the year to our missionary work. It would be interesting to watch the result both on the giver and the work to which it was given. I would like to watch it. And yet we are only asking the very low average of ten cents per member per week for our missionary objects.

In closing we desire to express our hearty appreciation of the co-operation of the pastors throughout this whole campaign. The problems before our ministers in Brooklyn are many, but they are facing them manfully and by the grace of God and the support of a loyal people will win the victory.

LAYMEN'S MISSIONARY PROGRAM

Dr. Stackhouse's program for campaign work with perhaps a few modifications will be as follows: From Jan. 8 to Feb. 5 the following places will be visited: Boise, Spokane, Tacoma, Seattle, Portland, Medford, Sacramento, Fresno, San Diego, Los Angeles, Riverside, San Francisco, Reno, and Salt Lake City. Feb. 12 to March 1 will be given to an intensive campaign in Philadelphia. The dates between March 3 and 14 are being arranged for meetings in Washington, Scranton, Altoona, Williamsport, Wilmington, Brighton and Camden. March 18 to 24 will be given to work in Vermont. The balance of the Convention year will be spent in the Middle West.

THE WORLD SURVEY

FOR THE MISSIONARY MEETING

Korean Simplicity and Earnestness

The following striking testimony to the character of the Korean Christians is sent us by Mr. W. D. Chamberlain of Dayton, Ohio. The article was translated for the *Japan Mail*, and sent to Mr. Chamberlain by Hollis A. Wilbur, International Secretary of the Y.M.C.A. at Kobe, Japan. One could hardly have a more interesting sidelight on both the Korean and Japanese Christians:

In August some thirty Korean pastors visited Japan for about two weeks to see Christian work here and become acquainted with Japanese Christian leaders. The trip was planned by the Japanese Young Men's Christian Association of Seoul, which has endeavored in many ways to promote good feeling between Koreans and Japanese. Every attention was given to the visitors to make the visit pleasant, and to show them the industries, and the activities of the churches in the places visited. A Japanese paper, the *Christian World*, has the following about the visit:

Asked what had impressed them most on their trip, they replied:

1. The kind-heartedness of Japanese Christians.

2. The amount of knowledge and intelligence possessed by the members of Japanese churches.

3. The deep root that Christianity has taken in this country and the promise of future development that it displays.

4. The high state of organization attained by the churches.

Discussing these points, the article continues:

1. Since nothing could exceed the cordiality displayed toward our Korean brethren, what they say about our hospitality is natural enough.

2. As education in Korea is much inferior to that received by our pastors here, it is but natural that our knowledge should seem to be great to them.

3. As to the stability of our Christianity, it is no doubt attributable to the fact that Christianity is older here than in Korea. Time is needed for a religion to take deep root in the minds of those who believe it.

4. As to the organization that they admire here, that will come in Korea before many years have passed. The Korean pastors are so busy making new converts today that they think little about church organization. In the early stages of Christian work this is always the case.

If asked what we have to learn from the Koreans, we reply, they taught us a lesson in earnestness and Christian aggressiveness. Wherever they went, people were struck by the ardor they showed in the Christian cause and by the unquestioning simplicity of their faith. They reminded older Christians here of the enthusiasm shown by our Protestant converts thirty years ago, when men preached in season and out of season. The childlike simplicity shown by the Koreans we have long since lost. Our Japanese churches have to a certain extent become prematurely old and we have lost the spirit and energy of youth. We blame the times for our want of earnestness. We have allowed ourselves to become secularized. We are constantly given to compromising. If the Koreans envy us our knowledge, we may well envy them their spirituality.

Japan's Problem

Mr. J. Campbell White, who has been in the Far East, writes as follows: Japan presents in many ways a far more difficult problem. Largely on account of government restrictions in earlier days with reference to the residences of foreigners, the bulk of the missionary force of Japan is in the ten largest cities. Of 1,003 missionaries in Japan, 572 reside in these cities, containing an aggregate population of 5,500,000 of people, while the balance of Japan, with 44,500,000 people,has a total of only 431 missionaries. At least five-sevenths of the Japanese Christian leaders are also in the ten largest cities. In other words, at least three-fourths of the population of Japan is still unreached by missionary agencies. This presents one of the greatest missionary opportunities of our day. Among all the missionaries met in Japan there is practically universal agreement that the entire missionary force should be at least doubled, if the need is to be worthily met.

At the close of a four-day conference at Karuizawa, the leading summer resort, it was decided to appoint a Bible Study Committee for Japan, to coöperate with similar committees already at work in China and Korea. It was also decided to appoint a representative committee on the united exploitation of mission work in Japan. This committee will prepare picture post-cards and a booklet at once, for wide use, both in Japan and among the home churches. The picture post-cards will also be put on lantern slides for use at home.

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In the Chusan Islands

In the Chusan Islands, off the coast of East China, there are only about a hundred native Christians, few having as yet come into contact with Christianity. The Baptist missionaries in our East China mission stations go touring among these island folk when the press and care of other work will permit. In a recent trip a missionary visited one of the temples, a most magnificent building, holding a commanding location near the city on top of a little foothill where once stood an old fort. "In the temple I saw heathenism in a glaring form. Men and women were standing and beating gongs and timbrels, kneeling before gods and dragons, prostrating themselves on the ground, weeping and groaning, distorting their features and torturing themselves. One large corridor was given up to the portrayal of the future conditions. The representation of the good occupied the upper part of the corridor, while the bad was consigned to the lower. In the upper part are portrayed all things that the Chinese mind conceives as good and beautiful—fields of grain and cultivated gardens, birds and flowers, theaters and dance halls, temples and many worshipers, music, literature and splendid homes. In the bad world the conceptions of evil and the different kinds of punishment inflicted in China are represented. At the entrance to this region is a hideously bloody monster formed of man, beast and serpent which comes for the spirits of bad men and women and children at death and binds them for punishment. Different kinds of punishment are pictured—people being thrown over a cliff onto sharp spears, thrown into dens of serpents, slowly crushed between mill stones, sawn asunder and crucified. The poor and ignorant are in constant fear of offending the gods and being consigned to these dire punishments. In this way money is ever being extorted from the people."

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Union Educational Work

Dr. Schultz, of the Union Medical College in Tsinan, Shantung, says the various missions, English, American, Baptist, Anglican, Presbyterian, in Shantung province, China, containing some 35,000,000 souls, have united in higher educational work under the name of the Shantung Christian University. There is an arts college of over 300, a theological school of 40 or 50, and a medical school, just beginning, with at present 17 or 18 students. Education is not so far advanced here as along the Yangtse River and in Canton, the elementary schools not being quite so fully developed. All of the teaching is done in Chinese, so that the medical school will never be able to take the same high position as one where English is used, but it will be able to meet the immediate, overwhelming medical and moral needs of the next thirty years of this province and region in the best way.

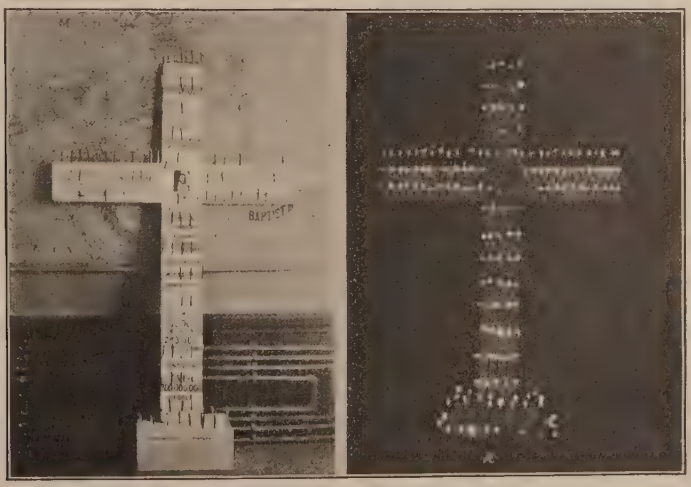
The Baptist Forward Movement for Missionary Education

Conducted by Secretary John M. Moore

Good Work!

THE following fine account of a great Foreign Mission Campaign is furnished by the Superintendent of the First Baptist Sunday School, Catskill, N.Y. Capital! This is not a large school. Why not have a hundred like it at Easter?

We had five-minute, sometimes longer talks on India from the platform in Intermediate and Senior departments and used pictures, bulletins, etc. In the Elementary grades stories of life in India were told, and pictures were used, beginning in October; not every Sunday, but for two or three, and then omitting one. The third Sunday in November we brought into the room the large cross with the facts about India printed on it, as shown by the enclosed picture (there were no candles on it then). No comments were made, but curiosity was aroused. The next Sunday we told the school about the candles, that every candle would mean fifty cents, or rather would stand for that amount, and the classes were each to state the following Sunday how many candles they thought they could take, and they would be placed on the cross, and when the money was brought in Sunday evening, December 24, as many candles would be lighted as the offering represented. When the time came for the pledging, something over $80.00 was promised, but when the time came for the Christmas exercises behold this offering of $107.21! We are very proud of it, and



THE CROSS DESCRIBED IN THE ARTICLE ABOVE

justly, some of our young boys giving a dollar each which they earned, and many of our girls earned theirs also.

I enclose photos of the cross which did so much for us. It was a most beautiful sight when all the candles were lighted, and the children were wild with delight and enthusiasm, and I guess we older ones were just as enthusiastic.

Note the increase in offerings (we have used the Christmas missionary programs ever since they were published).

December, 1908 — offering	$ 19.24
December, 1909 — offering	44.39
December, 1910 — offering	93.75
December, 1911 — offering	107.21

Not only has there been an increase in giving but in real missionary interest and spirit. Keep the good work going, give us something equally good for 1912.

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Material for Mission Practice Classes

HAS the time come for some Mission Study Classes to develop into Mission Practice Classes?

Do the emergencies of the hour in America require that the army of Student Volunteers awaiting commissions to the other side of the globe be mobilized for service here while they wait?

Does the "Go ye" mean anything in addition to talking, praying and giving money to send someone else, on the part of the rank and file of Christians?

In our long delay to find any deeper personal interpretation of the command, representatives of all the world are rapidly coming to us. Their great need, and our great need in relation to them, is the need of their becoming acquainted with the language and the ideals of the nation of which they form so large a part. Will you help?

The lesson given below is the first of a series of "Early Stories and Songs for New Students of English," by Mrs. Mary Clark Barnes (Revell), which were tested in actual use as they were made. Since then classes of men and women, including representatives of many nationalities, many creeds, anti-creeds and no creeds, have acquired the ability to speak, read and write English through this series of lessons under the direction of teachers who know only English.

Will you render this service to one or more of the non-English-speaking residents of your community?

Lesson 1. Abraham, the Immigrant

A man named Abraham lived in a country of the East.

God said to Abraham, "Go out of your country to a country that I will show you.

"I will help you. You shall help people."

East West North South

I You

Present	*Future*
I go	I will go
You go	You shall go
I show	I will show
You show	You shall show
I help	I will help
You help	You shall help

SUGGESTIONS TO TEACHERS

Have a map of the world placed on the wall facing the pupils. In beginning the lesson pay no attention to reading. Let nothing come between the eyes of the teacher and of the pupils.

I. Begin with the words "I" and "you." After each pupil has pronounced the words clearly and distinctly and has shown by gestures that he understands their meaning, teach their printed forms. Let the two spoken words, the persons, and the two printed words become clearly related to each other in the minds of the pupils.

II. Learn the names. The teacher may begin by saying, "I am named ———," speaking slowly and distinctly; "How are you named?" When all the names have been given,

III. Teach the points of the compass, requiring the pupils to pronounce correctly, "North, South, East, West," while they indicate the corresponding directions. When this has been done successfully, turn to the map and teach the points of the compass there.

IV. Having accomplished this, the teacher will say, "I live in America. Where did you live?" When each pupil has named his country, the teacher will say, "I will show you my country, America," indicating America on the map. Each pupil in turn should be asked to show his country and in reply to the question, "Where did you live?" to reply, "I lived in Hungary," or "in Bohemia," etc., indicating on the map the country named.

V. Teach the direction of each country named in relation to America. "Is Hungary east or west of America?" "Is Russia a country of the East or of the West?"

VI. Read the first sentence of the lesson. Use the words of the sentence in conversation, as, "How was the man named?" requiring in reply a full sentence, as, "The man was named Abraham." "Where did Abraham live?" "Abraham lived in a country of the East."

VII. When all are seated the teacher may rise and walk out of the room, saying, "I go out." On returning the teacher may say to

one of the pupils, "You go out." When each pupil has proved by ready response his understanding of the words, they should be read.

VIII. Read the second sentence of the lesson after each word has been identified on the chart or blackboard.

IX. Ask a pupil to lift a book or other object. Ask another to lift a chair. Ask another to lift a table or some object too heavy to be moved easily. When the difficulty has been recognized the teacher may say, "I will help you," and may call one and another of the pupils to help, until the meaning of "help" is clearly understood by every member of the class.

The New Missionary Quarterly

THE first number of *The International Review of Missions* is at hand. It comes to fill a place hitherto unoccupied. A quarterly missionary review, conducted with the same ability and on the same high plane as the best general quarterlies, is something to welcome and be grateful for. This is one outcome of the Edinburgh Conference, and the Continuation Committee becomes the publisher, with Rev. J. H. Oldham, M.A., as editor. Associated with him on the advisory editorial board are men eminent for missionary knowledge and service.

The *Review* is in typography, paper and make-up of that dignified and appropriate type that would be expected to come from Edinburgh, where bookmaking is a fine art and printing a matter of taste and time. The very appearance of the ample magazine inspires confidence. The contents deepen this feeling and give satisfaction from the opening editorials to the concluding page. The editor at once puts the purpose and hope of the *Review* plainly before the reader. "The Conference must be not an end but a beginning." That is the opening sentence; and one of the surest means of perpetuating the Conference is this *Review*, which will "afford a bond of union between those who in all parts of the world are seeking to carry out the ideals of the World Conference." Among the promised features of value is a full and systematic review of missionary literature. There will be some disappointment in the limitation of the scope to work among non-Christian peoples and questions related to the carrying on of that work.

With this exception, we have only praise for the new quarterly. The first contributed article is by Ambassador Bryce, and the fact that he makes it out of two speeches delivered before missionary gatherings in this country does not detract from the force of his observations. He hits the nail on the head when he gives as one of the chief reasons why Christianity has not advanced as rapidly in the last four centuries as might have been expected from its conquests in the first four, the fact that "Missions are not the only form in which the contact of advanced and backward races has taken place." The white adventurer or trader has often thwarted the efforts of the white missionary, and "the work of bearing the white man's burden too often takes the form of filling the white man's pocket." His conclusion that nominal Christians check the progress of Christianity will not be questioned by those who know the facts, and his appeal for a revival of the true spirit of the gospel among Christian nations in order that they should fulfil their Christian obligations in this critical hour in the life of non-Christian nations is strong and timely.

Dr. Warneck begins a series of studies on "The Growth of the Church in the Mission Field" with the work of the Rhenish Missionary Society among the Bataks, a hill people in the interior of Sumatra. One soon sees that the careful study of this little-known field reveals conditions obtaining in nearly all other fields in pagan lands, and the problems and their solution are of wide interest. The development of this Batak Mission shows, he says, that the ultimate issue of the work of modern missions is the Christianizing of an entire people. It is good to have a place where such a writer can have time and space to do thorough work, and the student of missions will feel that this article alone is worth the establishment of the *Review*.

The attention will be drawn and held to Rev. W. H. T. Gairdner's article on "The Vital Forces of Christianity and Islam."

Dr. Zwemer has succeeded in making thousands of Americans realize somewhat the tremendous issues involved in Mohammedanism and its missionary zeal. The vital thing to the Moslem is the reality of his belief that God *is*. This faith affects the whole doing and thinking of Mohammedans. Next to this is the personal devotion to the Prophet. From these premises the writer goes on to show what it is in their religion that satisfies and dissatisfies the Moslems, and where our hope of reaching them through Christianity lies. Only the spirit of Jesus can do it, and the difficulties of the task, especially with existing divisions of the professed followers of Jesus, are recognized. The reader has a clearer conception of the conditions under which missionaries labor in Moslem lands, and a truer insight into the essence of a religion that holds a large part of humanity in its grasp.

Dr. Mott tells us of the Continuation Committee, of which he is the head, and President Tasuku Harada of the Doshisha College, Japan, describes "The Present Position and Problems of Christianity in Japan." He states the interesting fact that the Japanese have suspected Christianity of sympathizing with extreme socialism, and when the anarchist plot was discovered last year it was supposed at first to be intimately connected with Christianity; but it turned out quite the contrary, for among the plotters were Buddhist priests and anti-Christians. This is an exceedingly enlightening article, indicating the difficulties which a Japanese has in accepting Christianity. Infidel western philosophies have all had their share in keeping Japan in religious indifference and darkness. But positive evidences of the power of the gospel have appealed to the people, and the outlook is hopeful. He makes an earnest plea for unification of the Christian forces, and for a bridging of the deep gulf of national and racial prejudice. Western Christian laymen of the right stamp would set forward the work mightily.

"The Place of Women in the Modern National Movements of the East," by Miss Agnes de Sélincourt, Principal of the Lady Muir Memorial Training School, Allahabad, is by no means the least noteworthy article in the number, and will be considered at another time more fully. "The Special Preparation of Missionaries," by Dr. Henry T. Hodgkin, and "China and Education," by Dr. John A. F. Goucher, complete a table of contents whose intrinsic value we have sought to make apparent. The reviews of books and bibliography occupy nearly fifty pages more. The *Review* amply justifies the expectations aroused by the preliminary announcements.

Help Yourself and Help Me

For several years our Free Baptist General Conference Mission Literature Supply Office has been at Hillsdale, Mich., with Dr. Ford. Now it is with John M. Moore, Ford Building, Boston, Mass. Those wanting pledge cards, duplex envelopes, valuable helps for mission committees and for Sunday school and Christian Endeavor mission work, should write to him.

Dr. Ford had a large supply of mission leaflets, a few of some kinds, many of others. These he sent to me by freight. I have put in one large envelope twenty leaflets on foreign missions and in another twenty partly foreign and partly home missions. I have a big supply of both sorts of envelopes.

I asked a music professor once if a certain new Hymn Book was good. He said, "Very good. It has one new hymn in it that will be immortal." I bought a mission book that had in it one sentence worth far more to me than its price. So I believe that each one of you would find something in each one of these envelopes worth more to you than the cost.

Now send twenty cents or ten in two-cent stamps and get both envelopes or one. Help yourself to many definite mission facts, and help me to quickly close out the sale of these leaflets.

Baptists will get from them much about Free Baptist Missions and Free Baptists will want the facts about the dear old work.

Kindly send now to Mrs. Z. F. Griffin, Keuka Park, Yates Co., N.Y.

Glimpses of Work in Schools and Colleges

IT is of the highest consequence to recognize that the work of missions has, as its central encouragement and inspiration, the promise of a supernatural presence and power. 'Lo, I am with you alway, even unto the end of the ages' means nothing less than that, and in a special sense and exceptional manner, the Omnipresent One will accompany the march of the missionary band." So wrote Dr. A. T. Pierson in his strong and forceful article "The Basis of Successful Missionary Work."

In no line of the broad and far-reaching effort of the Woman's American Baptist Home Mission Society has "the presence and the power" been more apparent than in the uplifting and elevating work of her schools. From the inception of our noble Spelman, with her thrilling history of heroism and self-sacrifice, and the humble beginnings in faith that "removed mountains" of the Fireside Schools, throughout the years of vigorous life the work of the Society has been carried on among the Negroes of the Black Belt.

From these notable beginnings the present finds the educational work of our Society conducted in the schools among Negroes, Indians, Orientals and Spanish-speaking people, as well as through the agency of the Orphanage in Alaska. In all these centers are found our teachers and matrons giving their best effort to the children and youth of the various nationalities represented. Only the "power and presence" of the Master could have enabled them to render such acceptable service with joy and gladness. Truly they have counted not their lives "dear unto themselves" but have given of their best, constrained by the love of Christ.

From the letters and reports from our schools that are upon the secretary's desk we cull some interesting items for the readers of MISSIONS. In no adequate sense do these brief words represent the great work as a whole, but we catch glimpses of the life in these institutions that prove what a power for God and humanity they have become. The subsequent history of the greater number of students is most encouraging. Criticisms may be leveled at institutions and organizations by the disinterested and the fault-finding, but even the most captious will be won by an irreproachable walk and conversation. There is no refuting a life lived after the pattern of the Master. It is unanswerable. To enable young men and women to reach the heights of Christian manhood and womanhood, and to guide the feet of little children in the paths of truth and righteousness, do the schools of the Society exist. May the prayers of God's people follow the work and the noble corps of workers.

SPELMAN SEMINARY

From Spelman comes a short report from Miss Claudia T. White of the Collegiate Department. She says: It is my pleasant duty to chaperon the young ladies of this department, since all college work is done on the campus of Atlanta Baptist College. This year the number of those taking this course is larger than it has ever

NURSES' HOME AT SPELMAN SEMINARY

been, there are sixteen young ladies pursuing higher studies. This is fitting; the number should increase from year to year, for the demand for women thoroughly equipped with a Christian education must necessarily increase as the number diminishes of that kind of women from other races that are willing to devote themselves to the work of training our youth. Already it seems almost impossible to fill the places of those who drop out, with women of experience as well as of preparation. The number of our own women already prepared and now preparing themselves is far too small for the need. Out of the millions of our people, there are only a few thousands —less than six, I think—of college graduates, and of these the men are in the majority.

"Just as great as the need of teachers is the demand for the highly-trained brain and heart in the life of the community, in the church, and, above all, in the home. We must have this kind of women, or the generations to come will not be fitted to cope with the civilization that will surround them.

"Of the fourteen that have already been graduated from the college course of Spelman, one has gone above; one is an invalid; nine are teaching; one is a physician; one the helpmeet of a physician-husband; and one a housekeeper who finds time to help occasionally with the music at Spelman, but devotes a good share of her time to neighborhood work. All these, of whom I am glad to count myself one, are trying to pass on to others that which they have received, with increment, and to bear their share of the responsibility that rests upon those who have enjoyed great opportunities."

Miss Minnie B. Timson, also of Spelman faculty, writes: "School opened Oct. 3 with more than the usual number of students. There are at the present time about 380 boarders, and the total registration, including day pupils, is nearly 600. Nearly all settled down to hard work and a spirit of earnestness has prevailed. The aim of all the work is, as it always has been, to give a Christian education. The fulfilment of the motto, 'Our whole school for Christ,' is the purpose of each teacher.

HARTSHORN MEMORIAL COLLEGE, RICHMOND, VIRGINIA

From the report of Miss Ada C. Baytop it will be seen that the precept "It is more blessed to give than to receive" is exemplified in this institution.

She sends the following interesting items: The examinations are all over. Every girl in my Bible Class passed and I am so glad. This term every member of it is a Christian. The last girl professed religion before Thanksgiving.

Thanksgiving Day, Miss Jewett and I

started out right after prayers with a long line of girls laden with baskets of oranges, bananas, sweet potatoes, turnips, etc., to go to the Orphan Asylum. Mr. Gaines, a carpenter who has done a great deal of work for Hartshorn, was sick, so we marched around by his door. I went in and got him to the window where he could see the girls. They showed him their baskets and sang for him, and he was greatly pleased. Then we wended our way to the Orphanage, where I left Miss Jewett, and with a smaller party of girls went on to the Almshouse. Those dear old people were so glad to see us. My special mission work is at the Almshouse. In company with four girls I go every Sunday morning to hold a prayer meeting in the wards. We go also to the Hospital and sing plantation songs for the patients. Sometimes they send for us to pray for the dying or to speak some word of comfort to those who are nearing the other shore.

Thanksgiving night, the Normal seniors gave a very creditable entertainment in the College chapel from which they cleared about thirty-six dollars, which goes to the school.

The school is pretty full this year, and we have some nice girls. Our four foreign girls are interesting. One is from Africa, one from South America, one from Bermuda, one from Jamaica. The latter is a rare specimen; she is a good student and handles the Scriptures beautifully.

WATERS NORMAL INSTITUTE, WINTON, N.C.

Miss R. Victoria Jones reports: Our school opened in the fall under promising circumstances. Monday, Oct. 2, there were present at chapel exercises 20 boarding students and over 40 day pupils. During the first week, the students in all grades numbered about 80. Many more have registered since. A few changes have been made in our faculty. The old members seem resolved to do better work than in former years, and the new members are falling in line. Our Principal, Dr. Brown, seems to be growing stronger and is hard at work.

Our students have begun their work enthusiastically. They have reorganized a Baptist Young People's Union, a Lyceum League, a Home Mission Circle and an Athletic Association. These organizations are doing splendid work. Our students seem to realize that in order to get anything out of life they must act well their part.

Owing to the illness of our Principal, Dr. Brown, we were not able to make the necessary improvements on the grounds during the summer, but we do not feel at all discouraged. We are much in need of

HARTSHORN MEMORIAL COLLEGE, RICHMOND

a new laundry for the girls, which we hope to be able to get soon. We are still entertaining the hope of having a primary department fitted up for the children in the near future. I am thankful to say that it is still my privilege to work in the primary department. I enjoy my work more each year. It seems as though I am never quite so happy as when I am with "my children."

MATHER INDUSTRIAL SCHOOL

From Mrs. Maretta A. Ware, of Mather School, Beaufort, S.C., we learned of the storm that swept the coast of South Carolina in the early autumn. Trees were blown down on Mather's Campus, fences and porches somewhat damaged, but the roofs remained on all the buildings. Mrs. Ware continued her narration:

"We are more fortunate than many people. The cotton crop was nearly ruined in this vicinity, hence many students were delayed in entering school and some doubtless prevented entirely from coming. The work in the sewing-room is gaining each week as the number of workers increases. Some dear little first-grade girls with shining eyes and clean hands take stitches in the cards furnished by a friend. Through the kindness of teachers and a friend in Massachusetts we are to have a new sewing machine for which we are very grateful. We expect to show some fine work before the close of the school year. We have still for our motto, 'Not how much but how well.' It is a privilege to help these dear girls as they work from day to day. They give to their sewing teacher a loyal, loving service. Some of the girls are faithfully trying to serve Jesus. We hope that all may learn that lesson and follow closely in the Master's footsteps."

Special interest will be given the following letter of Dec. 1, from Miss Anna Phelps, a graduate of the Baptist Missionary Training School of Chicago, Class 1911, by her class sisters, now scattered widely, and by Miss Phelps' many friends in the States and in Canada. Miss Phelps, although

BEAUFORT, S. C., TURNING CORNER TOWARD MATHER SCHOOL

filling a place that has its peculiar difficulties, rejoices in the opportunity to bear witness to the power of Christ in the life, transforming the commonest task into loving service for the Master:

"Three months have passed in active service for my Master. Mather School affords large opportunities for influencing character and for aiding in the development of Christian lives. The students are responsive to love and to appreciation, which is shown by their willingness to please and to obey. I find these girls not unlike their white sisters, either in temperament or in character, and I am often filled with wonder and admiration when I remember their birthright. The parents of several of our students were born in slavery.

"My special department is the laundry and inspection of the girls' dining-room.

We are trying to teach the students system and neatness as well as inspire them to desire to do their work well. They are keen observers and notice very quickly the example of their teacher. As an illustration: I was ironing a shirt-waist yesterday and one girl said 'Miss Phelps sure does iron well.' I am seeking to glorify the common everyday duties to honor Him.

"As superintendent of the Christian Endeavor Society my heart has been filled with joy again and again, as week after week students have expressed a desire for us to pray for them and with them, with the result that one after another has accepted Christ. Last week three students gave themselves to Him, and their changed lives are noted by their teachers.

"Sunday night our program was prepared on Mexico and was very interesting. The students were made to realize, as never before, the dense darkness of their neighbors and sisters, and a deeper interest will be taken in our work there. After a short devotional service, sixteen students asked for prayers either for a deepening of their own Christian lives or to become Christians. Many of our girls are earnestly seeking Christ."

NATIONAL TRAINING SCHOOL, LINCOLN HEIGHTS, WASHINGTON, D.C.

Miss Jennie L. Peck, Dean of the Bible and Missionary Department, writing of her school duties says: "Our first bell rings at 5.30 and the last at 10, and during that period all the time is taken in helping students one way or another. Besides the classes taught regularly, there are many things which take my time, such as having charge of chapel, helping the temperance and missionary societies with programs and training those who take part, looking over examination papers, printing charts and outlines, writing letters on school matters. We have a lot of dear girls. Many of the new ones are of fine spirit and very bright. We have a number of younger girls, many of whom are here because they have no home, the father either dead or of no account, the mother working out. In such cases they are likely to stay here some years; and to take a girl of thirteen or fourteen and train her for five or more years in this school will be to make her life a useful one. There is much sickness in the city. The papers report 177 cases of typhoid fever. But we have good air and good water and keep clean on this beautiful hill, so we are quite well."

FIRESIDE SCHOOLS

Miss Florence Burnett, of Nashville, Tenn, from the office of the headquarters of Fireside Schools, writes that her correspondence with the young people and children is a source of great delight, and affords an excellent opportunity for disseminating religious instruction and wholesome advice pertaining to the moral and social life. The replies to her letters are usually very encouraging and fill her heart with joy. She realizes that a blessed work can be done for Christ through letter-writing. Her house-to-house visiting is another blessed feature of her work. There are many touching experiences connected with it. Often she finds such a mass of human beings for whom Christ died, living such sinful, degraded lives that she cannot keep the tears back. A Bible lesson, prayer, and whatever message the Lord gives, together with reading matter, are left to bear fruit for Him, and she passes on praying that God will use them for his glory. She says:

"My office as superintendent of a Sunday school with an enrolment of 150 pupils gives me another blessed avenue for service. My weekly teachers' meeting is doing a good work. The teachers are becoming more deeply interested and seek thorough preparation. Ten children were converted on the third Sunday in June as a result of a special service held after class work. My missionary society meets every Monday afternoon. We study the Bible lessons from *Hope*, and methods for helping and reaching others. The women are becoming interested in house-to-house visiting. Each week one or two of them accompany me on my visits. A real missionary spirit and love for God's word is deepening in their hearts. One woman, after expressing gratitude for the helpful lessons learned in the meetings, told of her regret that every member in her church did not know the truths in God's word."

NOTE THE STRONG MISSIONARY SPIRIT IN ALL OUR SCHOOLS

Our School Work in Monterey, Mexico

MISS BEULAH HUME

Other reports from our schools are of great interest, but space will not permit more extracts if we are to give our readers the gist of a letter from Miss Beulah Hume, Monterey, Mexico. Miss Hume is a new appointee, a member of the class of 1911 "B. M. T. S."

I arrived in Monterey, Mexico, my first mission field, on Aug. 26, 1911, to take charge of the International School. The week previous to the opening of school was spent in learning what I could of the school system of Mexico and of the particular work of our school. With the different teachers I also visited in about fifty homes represented in our school. Most of them are very poor and I think it is beautiful to see the sacrifice the parents are making to have their children in a Christian school. Those who come to us furnish their own books and pay a small tuition if they are able, while in the official schools there is no tuition and their books are furnished.

The children are bright and interesting. I enjoy observing their recitations and noting their enthusiasm and eagerness to recite. More attentive children would be hard to find, but when the recitation is over they are not so orderly and quiet as we would have them. Their loud studying, running over the floor and talking, chewing gum and eating in school, are little things which we hope to correct very soon. The boys and girls take their turns in cleaning the rooms twice a day. The seats are all moved and the stone floors sprinkled by dipping the hand in a bucket of water, after which the floor is swept and the room dusted. We have no way of heating our school and when it is very cold our attendance is small. I cannot keep warm with two coats on, and as some have neither shoes nor wraps, I do not blame them for staying at home. Some of the boys wear blankets.

At present I am spending most of my time assisting in the beginner's department. Here we have an enrolment of over fifty, crowded so closely together on backless benches that we cannot blame them for being restless and wanting to stand much of the time. I have also two classes in English, fourth and fifth year pupils. Some of them are very bright and anxious to learn and it is a pleasure to teach them. Nearly all find the pronunciation difficult, but they are young and earnest and will overcome all obstacles.

Last month my companion and I made over a hundred calls. I very much enjoy meeting the people in their homes. Most of them are very poor but usually cordial and seemingly grateful for our call. When we leave, instead of saying they are glad we called, as we would, they say; "Muchas gracias." Two things, flowers and animals, are found in almost every home, however humble. The flowers are not in the front where they can be seen by those who pass by, but in the rear where their beauty is beheld by those who enter the homes. The animals seem quite at home in the living rooms of the people. While visiting in one home a big hog entered the room. In another we saw a hog sleeping on the floor and a little child lying close beside it, while the mother was busy with her sewing in the same room. Again a sick man in bed and a crowing chicken tied to the bed post; four dogs on a bed and others in the room were the unusual sights which we beheld.

It is a privilege to be connected with a church which has for its pastor a man of such character as Mr. Barocio. His earnestness and sincerity, his deep spirituality and unceasing labor in the cause of Christ are ever an inspiration to those who know him. One of the happiest days of the week for me is Friday when from four to four-thirty the children are gathered in the church to listen to a Bible talk by our pastor. I greatly rejoice in these meetings because I know the children are getting just such truths as I long to teach them every day, but as yet am greatly hindered by not speaking the language sufficiently.

I am not discouraged but try to be happy and faithful from day to day and leave the results with Him who is wise and just and loving in all His dealings.

THE LIGHT BEARERS

A Message to Our Babies

Dear Babies:

I WISH the dear mother who is holding you on her knee this very moment and who is watching your little dimpled face as it looks up into hers could study for just one hour some of the homes in which other babies live. How her heart would leap for joy that *her* baby was in a home that was clean, comfortable and safe. Some of you are cunning little toddlers in the beginner's class in the Sunday school, and on week-days are in the beautiful "Paradise of childhood," the kindergarten. It is just the loveliest place in the world, except mother's lap, isn't it. But most of you have not been in this old world very long; you are just little wriggling cooing babies—the very sweetest things on this earth! And how mother loves to have you nestle your little downy head on her breast and let her cuddle you close and sing you to sleep! You will never forget her dear face as she bends over you, and those sweet songs that she sings softly to hush you to sleep, nor can you ever lose the memory of those tender kisses and caresses — never— if you should grow up to big, *big* men and women and travel away across the sea. Mother's love for her baby is an undying remembrance that is hidden away in baby's heart and brain and grows with his growth and lives on forever and forever. And because so many of you, dear Baby Band babies, are so rich in mother love we want you to tell more mothers about Baby Band and what we do with the money sent us by the little ones. They do not all know that you are helping to keep Miss Ida May Pope, a kindergarten teacher, in San Francisco, California, to tell the little Chinese children about Jesus, the blessed Saviour. And you are helping, too, another young woman, Senorita Maria Mendoza, who is teaching the brown babies of Mexico to love the Bible stories and to sing some of the same songs that you sing and play games that you play.

We need more money, dear babies, much more than the babies sent us last year, to help keep these kindergartens open and reach some of the children of Chinatown and of Old Mexico. What can you do to help? Ask mother about it, won't you? Mothers always find ways of helping their children, whom they love so dearly.

ONE OF OUR MEMBERS

Now, dear babies, let me tell you a secret. You know we used to have a kindergarten in Cuba, where some of the cutest little brown children used to come to play and learn such lovely things, but we did not get enough money from the Baby Bands to keep it open and so we just had to close it and the little Cubans had to do without the place they had grown to love so much. Of course, you Baby Band boys and girls were not to blame — *not one bit of it!* I guess some big somebody forgot about it. Do you suppose mother, or big sister or even little sister could help a little? Are there not babies in your neighborhood that do not belong to the Band? Send to the Literature Department of the Woman's American Baptist Home Mission Society, 2969 Vernon Avenue, Chicago, Illinois, and get some of our application cards and then hunt up every baby within reach.

APPLICATION BLANK

BABY BAND DEPARTMENT

OF THE

Woman's American Baptist Home Mission Society

My Dear Mrs.....

There is a department in our Missionary Society called the Baby Band, where we enroll the names of the babies and other children under seven years of age. May we not claim your little one as a member?

. . . . . .

Baby Band Secretary.

Then when you send us your list of names and addresses with *ten cents for each one* we will send you a beautiful certificate with the face of the little child you see on

THIS LOVELY FACE WILL BE SENT TO YOU

this page on it. This you can keep until you are big enough to join the Light Bearers. Of course, if you want to help a great deal, right away, you can get the mother to make her baby *a life member* by sending us a dollar, and she will receive a fine, large certificate with baby's name on it and the whole encircled by baby faces of many nationalities. It is lovely and suggestive.

I wonder if the Primary Sunday school teachers wouldn't like to help swell the list of Baby Band members by getting the boys and girls to gather names for them. A slight reward for such service that would link the child to the Band and establish an interest in missions would be to give him our "Yard of Babies." It is a souvenir post-card and can be sent for a penny postage stamp. A yard of little faces represent-

"I'M IN THE BABY BAND, TOO"

ing various nationalities would be treasured and it would prove of lasting interest to the child recipient. We will furnish these cards for a small sum — two for five cents — *or in lots of a dozen we will send them to you for twenty-five cents.* Send for a dozen and try helping our work with children by children.

In the name of the little ones of this great American Continent and in the islands of the sea — Cuba and Porto Rico — we appeal for greater interest in our Baby Band work. Let the cause of childhood assert its claims, not merely the needs of the neglected little ones in your own locality, but of children everywhere who need you. "All sorts of children, white, black, yellow and red — little children in cabins and tepees, in shacks and adobes, in pueblos and igloos, in homes and hovels — these are the factors that make up our greatest American problem today." To help solve this problem, dear baby, we call upon you to speak through your own sweet little self to mother, sister and grandmother, too, to do all in their power to push the interests of Baby Band. Will you do this, baby dear?

Your loving friend,

FRANCES M. SCHUYLER.

BAPTIST MISSIONARY TRAINING SCHOOL

Dr. Henry C. Mabie conducted a series of most inspiring and helpful lectures in the training school just before the holidays. His theme was "Dynamic Factors of Christian Work." The several lectures were delivered under the topics, "Evangelical Idea of Grace," "An Ambassadorship in Bonds," "The Prayer Life" and "The Divine Art of Soul Winning." During the weeks of Doctor Mabie's sojourn in Chicago he was the honored guest of the training-school. The spiritual life of the students and others who were so fortunate as to be able to attend these lectures, was greatly enriched by the teaching and personal contact with him.

The interest and enthusiasm that characterized the work of the fall term is sustained. New students arriving in January are doing excellent work in the several classes. The monthly "At Homes" have been resumed and a special literary or musical program of merit rendered after the social hour.

Through the loving ministrations of the students who remained at the school during the holiday season, scores of little children were made happy and fathers and mothers cheered by the distribution of necessities as well as by the personal contact with the enthusiastic young women. The missionary spirit dominates the school life.

THE WORKERS' DEPARTMENT

A Sore Loss

Mrs. J. S. Tustin of St. Louis, the vice-director for Missouri of the Woman's American Baptist Home Mission Society, passed away on Friday, Dec. 22, after an illness of some months' duration. Mrs. Tustin's able leadership, her sweet Christian spirit and her womanliness made her an invaluable representative. Possessing rare tactfulness she won the hearts of her followers, not only to herself but to the cause she promoted. A few hours previous to her translation she repeated with clear, distinct utterance, smilingly, "Though I walk through the valley of the shadow of death I will fear no evil," and added, "It is not hard to die." To the bereaved husband and sisters who sorely miss the genial, sunny presence of the dear one in the home circle, and to the Baptist women of Missouri to whom she was an inspiration, we extend our heartfelt sympathy.

DAY OF PRAYER FOR HOME MISSIONS

An excellent program arranged under the heading, "Lord, teach us to pray," has been published by the Council of Women for Home Missions. The day generally observed is the third Thursday of February. We urge all Home Mission circles and Unions to set apart one day in the month for this annual observance of the day of prayer. Copies of the exercise may be had in any number for 50c. a hundred by applying to headquarters, 2969 Vernon Avenue, Chicago, Ill. New England societies can be supplied from the Ford Building, Boston, Mass.

IMPORTANT NOTICE

Mrs. Alice Downey Porter, Ph.D., of Baldwin, Kansas, a member of the Women's Council for Home Missions, is the talented editor of the *College Bulletin*.

She wishes all items intended for publication in the *Bulletin* to be sent to her not later than the 20th of the month. The *Bulletin* finds its way into the libraries and reading rooms of our leading colleges and schools and interesting items of Home Mission information will thus be brought to the attention of a large number of young women.

THE PENNSYLVANIA UNION

The Pennsylvania Woman's Baptist Home Mission Union rejoices to report encourage-

ment in the information gathered at the first annual meeting of their State society. Mrs. J. G. Walker, President, gave a comprehensive review of the work, including the special services of our six missionaries laboring within the borders of the State. Pennsylvania women gave $15,576.52 last year, including a legacy of $4,818.87. Miss Lily Corwin was the acceptable speaker for the society at the Woman's Hour of the General Convention.

ORPHANS' HOME AT BACONE

The *Bacone Bulletin* says: "A fine new building was erected during the summer for a dining-room and girls' dormitory for the Orphans' Home. The primary school building was moved some distance west and the new building stands on the ground formerly occupied by the school. This building is known as "Mather Hall" and was the gift of Miss Huntley of New York. It adds greatly to the comfort of the Home. It contains dormitory, matron's room, linen-room, dining-room, kitchen, sewing-room, storerooms, play-room, bath and laundry. In all there are 4,500 feet of floor space. Every boy and girl and every worker in the Home feels deeply grateful to the donor for this building which was so greatly needed in our work for these orphan children."

ELLIS ISLAND CHRISTMAS CELEBRATION

Through the kindness of Mrs. L. K. Barnes, a copy of the program for the Christmas celebration for the immigrants at Ellis Island, New York, has been received. This festival was held under the auspices of the various missionaries in service at the island. Two large Christmas trees brilliantly lighted were placed in the dining room. Commissioner Williams and about one hundred guests were present. Miss Troeck and Mrs. Conversano were busy giving out the gifts to the 800 detained immigrants. Mrs. Barnes reported with pardonable pride that the Baptists had been most generous in furnishing supplies to the missionaries for distribution.

MISS HARRIET ROGERS

We take the following from the *Orphan's Friend*, published in the interest of the work at Bacone: "It is with much sorrow and real regret that we lose Miss Rogers from the teaching force of the Home school. But since the accident and consequent operation at the hospital she has not gained as desired and her physician recommends that she relinquish her work for the year, and she left us for her home at Granville, Ohio, the first Monday of December. Miss Rogers has done good work in our Home school for several years. We earnestly hope she may recover and later be able to return to us and take up her work." All who know Miss Rogers personally, and others who are familiar with her excellent work in the school, will echo the hope expressed that she may soon be restored to health.

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Prayer Calendar for February

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

February 9—Miss Viola C. Hill, field worker, San Juan, Porto Rico.

Feb. 10—Miss Fredericka Ergenzinger, Baptist Orphanage, Wood Island, Alaska; Miss Ida Weeldreyer, missionary among Germans, La Crosse, Wis.

Feb. 12—Mrs. S. A. Mial, missionary among Negroes, Raleigh, N.C.

Feb. 14—Miss May Nuess, missionary among Germans, Forest Park, Ill.

Feb. 15—Mrs. Harriet Duggins, missionary among Negroes, Newbern, N.C.

Feb. 16—Mrs. L. M. Newell, general worker in Western States; Miss Mary McLean, missionary among Hopi Indians, Toreva, Ariz.

Feb. 21—Miss Lora Vedra, missionary among Bohemians, Chicago, Illinois. Miss Clara Flint, general missionary, Englewood, Colo.

Feb. 23—Miss Marie Groenig, missionary among Germans, Brooklyn, New York. Miss Beulah B. Hume, teacher, Monterey, Mexico.

Feb. 25—Miss Abigail Johnson, missionary among Indians, Polacca, Ariz.

Feb. 27—Senora Manuela Vargas, missionary in Nueva Laredo, Mexico.

Feb. 28—Mrs. George Topping, missionary among Kiowas, Saddle Mountain, Okla.; Mrs. Elizabeth Waid, missionary among Negroes, Muscogee, Okla.; Miss Williana Young, missionary among Negroes, Richmond, Va.

March 1—Miss Anna Reysen, missionary among Germans, St. Louis, Mo.

March 2—Miss Nannie M. Locke, general worker among Negroes, Owensboro, Ky.

March 4—Miss Anna Pederson, missionary among Scandinavians, Council Bluffs, Iowa.

March 6—Miss Lizzie R. Kinsman, teacher, Mather School, Beaufort, South Carolina. Miss Anna H. Nelson, missionary among Indians, Toreva, Ariz.

Program for the Month's Meetings and Study

Conservation of National Ideals

CHAPTER 4—THE CHURCH AND SOCIAL QUESTIONS

OUTLINE:

1. THE CHURCH—An organization composed of Individual Members.
   (a) The relation between the Church and the Social Question.
   (b) A recognition of unifying ideals and the dangers threatening their continuance. How can these be strengthened and preserved?
2. AMERICAN IDEALS
   (a) True Democracy and a "fair deal for all."
   (b) Opportunity and Education.
   (c) The American Home-life and the American Home.

PROGRAM

BIBLE LESSON: Jeremiah 22:3; Deuteronomy 24:14; Zechariah 7:9, 10; Amos 5:12.

PRAYER: That God will show each one of us our part in ministering to the needy multitudes in our cities and towns; that our churches may recognize their relation to the social question and transform it into service.

TOPICS FOR PAPERS (FIVE MINUTES)

1. The economic, mental, social and spiritual relation of the church to the working woman.
2. The Church and the city problem.
3. The Church and the country problem.

QUESTIONS FOR DISCUSSION

1. Has the Church failed in the practical application of its ideals?
2. What is American Democracy and what would be the result of our loyal adherence to its principles?
3. In what special manner do wealth and poverty menace our American life?
4. Our American Sabbath—What is its value to our national life?
5. Our home-life—What are the dangers threatening it and the existence of the home?

REFERENCES

Text-book—*Citizens of Tomorrow*, (30c) Chapter 4. *A Young Southern Toiler* (leaflet 2c). *Among the Mines and Breakers* (leaflet 3c). *Mill and Mining Work* (leaflet 3c.) *The Challenge of the City* (35c). POEMS—The Least of These (1c). Give Them a Place to Play (1c).

SUGGESTIONS

"What is my own individual attitude?" is the question that confronts us as we read this most interesting chapter of our text-book. Are we interested in men and women as Jesus Christ was interested in them? Or does our interest resemble that of the Pharisee—merely theological, ecclesiastical? Is my service a social service in the streets and in the homes of the people, or is it merely a perfunctory service of no practical value to any one?

The keynote of the text-book is the relation of the work of the Woman's Home Missionary Societies to great national problems. With this thought in mind this chapter should be carefully read and reread.

True Democracy (page 105)—What has been our attitude as individuals and societies with regard to the exercise of Christian courtesy to the foreign sister or the woman wearing the poor garment? How do we speak of the Italian and the Slavish people?

The "fair deal for all" or the lesson of co-operation should not be ignored. We must study the questions of vital importance to American womanhood as individuals and as Christians—those of the sweat-shops, "white slavery" and child labor, and decide how we each may render our aid through the legitimate agencies.

Dr. Rauschenbusch states that one of the proudest ideals of our American life is that here every man shall have a chance to rise in life. Home mission work stands for equality of opportunity, for giving a chance to those who otherwise would fail without it.

In America education should be threefold: of the head, the hand and the heart. Missionary instruction—industrial, scholastic and Christian, may be presented broadly under this topic. Map exercises will familiarize the members with names and localities. The whole perplexing question of leadership in societies local and national is involved in the closing paragraph of Section 4.

"The mother instinct is but a narrow thing if a woman forgets all other children and loves only her own." "And if she has never carried the heavy burdens of maternity, she is under bonds to God and humanity to pay her share of work and suffering in some other way."

The American Home-life and the American Home is discussed in section 6. It should be studied with care and with prayer. The causes for disintegration of the ideal are discussed and the opportunity of the church in defense of the purity and nobility of the home presented. The chapter closes with the presentation of the function of the Church and suggestions as to greater usefulness. It is summed up with this significant paragraph: "If they (the churches) took an equally intelligent and active interest in the well-known evils created by industrial life, they would have great power in conserving the past ideals of American life."

Our catalogue of publications may be had upon application. Consult MISSIONS and files of TIDINGS for articles that bear upon the points discussed in this chapter. Send all orders for literature to 2969 Vernon Avenue, Chicago, Ill.

New Directors

INDIANA — *Sand Creek Association*, Mrs. Mattie B. Mulvey, North Vernon.

KANSAS — *South West Association* (*Y.W. and Ch.*), Miss Maud Alton Saunders, Liberal. *Ninnescah Association* (*Y.W. and Ch.*), Mrs. William Kirch, Lewis.

MAINE — *Cumberland Association*, Mrs. Rufus Lamson, Portland.

MICHIGAN — *Detroit Association*, Mrs. N. H. Bowen, Detroit, *vice* Mrs. Munger, resigned. *Detroit Association* (*Y.W.*), Miss Edith Barley, Detroit, *vice* Mrs. Irving W. Adams, resigned.

NEW YORK — *Wayne Association* (*Y.W. and Ch.*), Miss Edna Josephine Curtiss, Lyons. *Chautauqua Association*, Miss Sarah Griffith, Jamestown. *Cortland Association*, Mrs. F. D. Reese, Cortland. *Cortland Association* (*Y.W. and Ch.*), Miss Grace E. Starr, Homer. *Broome and Tioga Association* (*Y.W. and Ch.*), Mrs. E. F. Hillegas, Binghamton.

NEW MEXICO — *Central Association*, Mrs. J. A. Hammond, Albuquerque, *vice* Mrs. Hayward, resigned.

RHODE ISLAND — *Warren Association*, Mrs. William Deaett, East Providence. *Narragansett Association*, Mrs. W. G. Thomas, Hope Valley.

WASHINGTON — *Mt. Pleasant Association*, Mrs. E. A. Knight, Walla Walla.

WISCONSIN — *Swedish Association*, Mrs. L. J. Olson, Prentice.

ASSISTANT STATE DIRECTORS

MINNESOTA — Mrs. A. F. Gale, 1620 3d Ave., So. Minneapolis (*Y.W.*).

OHIO — Miss Maud Slaght, Dayton (*Jr.*). Miss Florence K. Campbell, 1563 E. Blvd., Cleveland (*Y.W.*).

WASHINGTON (Eastern) — Mrs. Hugo Didrickson, Grand and 36th Ave., Spokane (*Y.W.*). (Western) — Miss Florence E. Beach, 5612 Palatin Ave., Seattle (*Y.W.*).

WYOMING — Mrs. Hal P. Fudge, 104 W. 26th St., Cheyenne (*Y.W.*).

NEW AUXILIARIES

New York, Peekskill.

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Wants of Missionaries

NEGROES

MISS REBECCA J. CARTER, 322 N. Wood St., Chicago, Ill.,— Sewing school supplies.

MRS. DARTHULA GHEE, 719 S. First St., *Clarksville, Tenn.*, — Uncut material for Sewing school, shoes.

MRS. CORA E. PETTUS, 404 Marion St., *Clarksville, Tenn.*, — Clothing, shoes, Sewing school material.

MRS. ROSE B. FULLER, Howe Institute, *Memphis, Tenn.*, — Bed linen.

MISS MATTIE WALKER, Baton Rouge Academy, *Baton Rouge, La.*,— Barrels of winter clothing, bedding, sheets, pillow slips, zephyrs for crocheting, outing not cut, red table-cloth, scissors, thread.

MISS M. EVA RICHARDSON, 1703 Monroe St., *Vicksburg, Miss.*, — Clothing, needles No. 7, thread 50 and 60.

MISS RACHEL A. WILLIAMS, *James City, N.C.*, — Basted garments.

MISS CARRIE E. WAUGH, *James City, N.C.*, — Clothing, bedding, patchwork, tracts, temperance and religious.

MRS. SARAH GERMANY, 748 S. Roman St., *New Orleans, La.*, — Clothes for men, women and children, shoes.

MRS. MARY H. FLOWERS, 513 Mulberry St., *Nashville, Tenn.*, — Table linen.

MRS. S. A. MIAL, 435 N. Salisbury St., *Raleigh, N.C.*, — Shoes and clothing.

MISS ESTELLA FREEMAN, 121 Polock St., *Newbern, N.C.*, — Bedding, literature to use in women's and children's meetings.

MRS. BELLE C. MEBANE, 814 London St., *Portsmouth, Va.*, — Children's clothing and shoes.

MRS. A. E. READ, Tidewater Institute, *Cheriton, Va.*, — Gospel hymn books, sheets, pillow cases, clothing for boys and girls.

MRS. FLORA E. WOLFENDEN, Benedict College, *Columbia, S.C.*, — Pieces of carpet or small rugs, thread, table covers 3 feet or more square, pictures suitable for schoolroom.

MISS JENNIE L. PECK, National Training school for women and girls, *Washington, D.C.*, — Sunday school papers.

MISS R. J. JONES, Waters Normal Institute, *Winton, N.C.*, — Sheets, pillow cases and blankets.

CUBANS

MISS GABRIELA JIMENEZ, *San Luis de Oriente, Cuba*, — Patchwork, thread, needles.

GERMANS

MISS HANNAH NEVE, 590 Mendota St., *St. Paul, Minn.*, — Calico, gingham, flannel remnants, basted handkerchiefs, needles, small thimbles.

INDIANS

MISS ALICE E. STEER, Crow Indian Mission, *Lodge Grass, Mont.*, — Quilt pieces, not basted.

MISS MARY A. BROWN, *Watonga, Okla.*, — Prick cards, prick card needles and thread (colors), picture rolls.

MISS MARY P. JAYNE, *Watonga, Okla.*, — Picture rolls.

MISS ABIGAIL JOHNSON, (P.O.) *Polacca*, (freight and express) *Winslow, Ariz.*, — Patchwork, calico and thread.

ITALIANS

MISS MAIME DAVIO, 68 Warrenton St., *Boston, Mass.*, — Picture cards, Sunday school papers.

JEWS

MISS BELLE CHISAKOFSKY, 213 E. 123d St., *New York City, N.Y.* — Worsted for crocheting class.

SCANDINAVIANS

MISS SANDRA O. ERIKSON, 1164 De Haro St., *San Francisco, Cal.*, — New Testaments in English, Swedish and Finnish.

SLAVIC RACES

MISS NATHANA CLYDE, 2110 Quindaro Blvd., *Kansas City, Kan.*, — Clothing for women and children, remnants of goods for sewing class.

A Book Review Program

My dear Juniors:

I wonder how many of you have ever helped in a book review program? The grown-ups think it a little hard to do, sometimes, but I have never heard Juniors making any such complaints because they love the story work and are genuine hero worshipers. The greatest obstacle is to get the books, at the time you most need them, that contain the incidents Juniors particularly enjoy. However, we shall venture upon an outline based upon well-known books that are found in many family libraries and all good missionary libraries in Sunday school and Young People's Societies.

Suppose we begin with "Alaska for Juniors." On page 11 we find the story of the young Scotchman who went to Fort Simpson among the cannibals, and of his founding schools and at last establishing a Christian city on Metlakahtla. It is intensely interesting and should be effectively *told*, not read. The little book is full of bright bits of information and contains many illustrations of wood carving and metal appliances representing the work of the natives. You might weave in, too, some information that the boys would especially enjoy about the totem poles. You know the totem pole carries upon its top, or has carved upon its sides, a representation of the creature from which the family descent is traced. It may be a bear, a wolf or an eagle, or perhaps a tortoise. These are the great families of Alaska. How would you like to belong to the Bear Family?

Did you know Alaska is one of the places where there are two Christmas Days? Can you tell why?

"Coming Americans" has a fine story in Chapter 2. It is entitled "Uncle Sam Takes Hold." Tell how the German steamer was caught in the fog and how the thick fog after awhile lazily rolled itself up and presto! is gone, and there is the *real America* — beautiful America with green hills and sparkling water, sweet pure air with a stiff breeze blowing that makes your blood tingle. The ships in the harbor a fine sight — four big liners from France, Italy, Germany and England, all of them crowded with — immigrants. But away off there beyond the Statue of Liberty is something they know, fluttering, streaming out, brighter than any torch — the flag of our country, the emblem of freedom — the red, white and blue! *They are actually in America!* Somebody should *tell it* with all his heart in his words.

Chapter 4 of the same little book, "New York Arithmetic," is another excellent story. This is the way it begins — "Every forty seconds an immigrant enters New York. Every forty seconds!" Then it goes on with a description of Little Italy, Italian Sweat Shop, The Jewish Ghetto and much more of the same interesting detail. Do you boys and girls know what the "R. R. S." are at Ellis Island? And thereby hangs another tale.

Now let us look in some of our stories of foreign missions. Take Dr. Chamberlain's "In the Cobra's Den," Chapter 1. Combine with it the following chapter "The Snake Bitten Hindu's Story." The whole book is so good it is hard to make a selection. If successfully condensed the entire book might be outlined. Only do not take too much time in giving it. Remember in missionary meetings that on the principle that "Brevity is the soul of wit," so it is the secret of holding attention. Do not, however, omit the story of "Lord Ganesa and little Bamaswami" in Chapter 11, nor the stirring tale of "The Spotted Tiger that was Foiled."

But I shall have to tell you more about this next month.

Frances M. Schuyler.

Deacons in South India

By Rev. J. M. Baker of Ongole

IN place of the usual Summer School, the Donakonda and Ongole fields joined and held a Deacons' Institute at Ongole Sept. 1–14, 1911. Some of the 194 enrolled were not deacons, but every one with rare exception was a man of influence in his hamlet. The two weeks were spent in the closest kind of fellowship between the deacons on the one hand and the assisting teachers, preachers and missionaries on the other. It was a period of much profit to both sides.

These deacons were earnest men and possessed a fund of intelligence considerably above the average men of their hamlets. After taking a canvass of the 194 men we were able to write the following statistical table:

Number who could sing at least six songs	76
Additional number who could sing at least two songs	8
Number who could sing with others some songs	57
Number who could not sing at all	73
Number who could pray in public	170
Number who have passed the third standard	26
Additional number who could read fairly well	28

No ruts were taken in arranging the course of instruction. There was variety and change suited to the minds of untrained men. Much time was spent by Mr. J. A. Curtis in teaching the rudimentary history of the Christian religion and of missionary effort.

There were simple Bible readings on the fundamental doctrines of Scripture. Lectures were given by Mr. W. Boggess and Mr. Wood on such subjects as proper marriages, care of the body, and love of country.

Singing lessons were given nearly every day and drill in committing Scripture verses to memory. One hour a day was given to what might be called mental recreation. One day the freedom of the college was given to them for an hour. On succeeding days the same was done by the Boys' School and the Girls' School. Then Mr. Palmer gave an experimental lecture on chemistry and physics. Another day they saw the school gardens. On two following days Mr. Bawden took them over to his compound and imparted to them some of his mechanical genius. An hour was spent in visiting the beautiful Christian cemetery at Mamidipalem, and the steam pumping plant for the railway. One afternoon they divided into squads and were received by the different missionaries of Ongole into their bungalows and allowed to see the different rooms and furniture, and different uses of things were explained to them. The great final was an entertainment given by all the schools. The deacons too had a part in the program. They recited for about ten minutes verses they had learned by heart. They sang a hymn with so much enthusiasm that they were encored and then sang another better than the first one.

It is needless to say that these 194 men, representing eighty-six different villages, went back to their homes feeling more sure than they ever did before that they and their fathers had made no mistake in joining a religion so full of thought and life and joy. It was a pleasure to associate with them during these two weeks. They were like so many sponges quickly absorbing everything that they heard and saw that was good.

FIRST IMPRESSIONS OF AFRICA

The following extract from the letter of a missionary will serve to show readers the happy and contented spirit in which our young missionaries settle down to their life-work in Africa. The writer gives his first impressions of the country and the people:

"Before we left our home we had our own idea of what an African mission station and its people would be like, but we have been 'happily disappointed.' Our own station, Tshumbiri, surpasses our expectations in almost every respect. The rows of graceful palms with their drooping branches and the broad, sweeping river, hemmed in by the hills, make the place a beautiful one, and we find the possibilities for a pleasant home in this new land greater than we had dared to expect.

But the people are the main consideration, and when we see the Christians conducting services both in the chapel and in the villages, when we see beautiful pieces of furniture from the hands of some of them, and when we go into the villages and know from the houses themselves oftentimes which are Christian and which are heathen homes, then we know that the work here has borne good fruit. For all this we thank God and take courage, believing that the boys and girls growing up in this continent will yet silence those who say, 'Can any good thing come out of Africa?'"

"A CHINESE BACHELOR OF ARTS"

Among the men who were baptized was a "Sin Tsai," or Chinese Bachelor of Arts. He is thirty-two years of age and open to conviction of the truth. He was largely led to decision by the reading of Christian literature. At his examination for baptism he stated among other things that from his reading he observed that most of the great men who had helped their countries were God-fearing men. He mentioned the names of a number, among them being Martin Luther, George Washington and Abraham Lincoln, who "freed the slaves." This man, if his life be spared for many years, will be a great help to the work. He is so well known and respected for character and attainments all through this region that at the end of each year there is keen rivalry to secure his services as teacher. He is unusually well equipped; has also graduated from the Government Normal School and can teach the higher branches, *e.g.*, arithmetic, ethics and so forth. He is surely a Godsend for our future school work in this center. While the salary he receives here is fairly large, it is not by any means what he could get by going elsewhere — we know of offers he has had at a much higher rate. There are no unworthy motives, for his relatives and family are all well known. He impresses us as a genuine searcher after truth, ready to recognize and act on it when it meets him face to face.—A. S. Adams, Hopo, South China.

INFLUENCE OF EXAMPLE

A poor woman among the church members called recently and spoke of helping some of her neighbors. Miss Kidder asked, "Do you earn enough to pay your board?" "I'm not trying to do that," she replied, "you know such an ignorant creature as I cannot teach the Bible, so I thought I'd make the baby's dresses for a mother who was very busy. Another woman had been ill and I helped her about her washing, hoping they would both see what kind of people Jesus-believers are." — D. C. Holtom, *Tokyo, Japan.*

FAMINE IN BENGAL

For some weeks past correspondence from missionaries in our Bengal Mission (formerly the Free Baptist Mission) has indicated the approach of famine conditions in some of the villages in our larger fields. Latest reports indicate that the situation

is becoming acute and that in at least three districts substantial relief operations will have to be carried on until the coming of the next monsoon rains, a period of probably nine or ten months. In writing of this distress, Rev. George H. Hamlen of Balasore says: "The rains failed this year. No one anywhere around Ujurda has any rice. Cattle are eating what little started, that which would never grow enough to be harvested. The land is rich. Splendid crops of other kinds are possible but the people know nothing about raising them. They might, with the same enterprise that I have seen elsewhere in India, have plenty, but they are actually starving and have not clothes enough to keep them warm. But now they must be fed and clothed. Starving men cannot work. Moreover, there are only about twenty men out of a population of 150 who are able to work at all. This complicates the problem. Children swarm. They are being stunted in every way for lack of proper food. Your Famine Fund will be needed to clothe and feed them and provide work for the fathers and grown-up brothers. We can manage with a little to set them to work, I think, in such a way as to provide for a living, rain or no rain, only they will have to be fed while they are doing it." Practically the same needs prevail in the other fields affected. Funds to the extent of at least $2,000 or $2,500 are asked for. Contributions may be sent through the treasurer of the American Baptist Foreign Mission Society, Mr. Chas. W. Perkins, Box 41, Boston.

MOVING AN IDOL

The *Japan Evangelist* describes the moving of the little statue of Buddha from *Noto-no-Kuni* by the sea to its new home in Tsurumi, near Kanagawa, where in a niche in the hills, shut away from the world, stand the new temples of the retiring Sodo sect. His wooden majesty was taken by special train from Kodzu, thence in a case borne by white-robed priests. It is said that 70,000 people viewed the arrival, and 2,000 priests were in attendance.

DEDICATION OF THE GIRLS' SCHOOL AT KANAGAWA, JAPAN

Dr. J. L. Dearing made the address at the dedication of the Mary L. Colby Girls' School at Kanagawa, pictures of which are given elsewhere in this issue. In closing he said:

"The first sight that greets the eyes of the visitor as he climbs the hill near the Ippon Matsu is this beautiful white structure in the midst of the fields of green. So in the years to come may Japan be inspired by the sight of a stream of splendid Christian girls pouring forth from this artistic and appropriate building, who with their pure white lives shall take their places in the practical every-day life of Japan, making all life about them beautiful and sweet and heavenly."

OUR DAILY BREAD

In the *Congo News Letter*, Rev. C. H. Harvey writes of the early days of our Mission, then known as the Livingstone Inland Mission. Of particular interest are his recollections of a trip into the interior early in 1880 in company with Adam McCall, Joseph Clark, G. Lanceley and Hugh McKengow. In the course of his narrative he tells the following little story: "Mr. Clark had a party of Kroo-boys to take up country. They met for a short time daily for worship and instruction. The Lord's Prayer was the subject, and each morning he spoke a little upon it, taking clause by clause. A certain amount of food had been given out at the commencement of the journey, by no means sufficient to carry them through, as it was hoped that provisions might be bought from the natives. Unfortunately this hope was not fulfilled and the supply diminished until one night the last meal was cooked and eaten.

The following morning there was no breakfast, as nothing had been offered for sale. Service time came, and when preparing to speak a few words to the men, Mr. Clark was staggered to realize that the clause that morning was "Give us this day our daily bread." For the moment temptation was strong to pass it by and speak on "And forgive us our trespasses." However, Mr. Clark resolved not to shun the cross but to teach what he believed to be the truth, leaving the results with God.

They went on mile after mile and nothing happened. Just when things looked most dark, a shout was heard and a man was seen hastening after them. The caravan halted, wondering, doubting, yet hoping.

At last the man appeared bringing a heavy load of plantains, quite sufficient for the needs of all for that day. Next morning at worship the attention of those Kroo-men to the address was phenomenal."

DINING IN THE TIGER'S DEN

There is a good deal of cholera in town but so far none of our people have been attacked. The Baptists in Madras are in pretty good health. Last Sunday I buried a young man who sometimes used to attend our services. He died under very peculiar circumstances. I am told that when a circus that visited the city some weeks ago was here, an animal trainer invited the young man to dine with him in the tiger's den and he accepted. The fright and worry overstrained his heart and he never recovered. He died last Saturday of heart failure.—F. H. LEVERING, Madras, South India.

THE CHINESE "SNARL"

China has another "snarl" on her hands. We look for these things every five or six years. The spirit of rebellion is rife among the people of all classes. They rejoice over it as though every man among them was to get a big present. The more thoughtful say, "Let us hear of it, but not see it." One of our Chinese friends has been appointed to command 1,000 soldiers, and one of our church members, a graduate of a military school, will be one of the chief officers. These soldiers are to protect life and property. I met the father of the graduate today, and he laughed the government to scorn, saying that both the head officer as well as his son would cast their lots with the rebels as soon as the first good opportunity offered. Evangelistic work is at a standstill; people have a mind only for this one thing, the ending of the reign of the Manchu. However, we are going to get a large number of preachers together directly after the harvest and preach the gospel with emphasis in all the villages around here.—J. SPEICHER, Kityang, South China.

SURRENDERING ALL

We have been much encouraged by the baptisms this year. Scarcely a month has passed without a number of new believers presenting themselves for the ordinance and admission to the church. The first Sunday of this month ten candidates were received on profession of their faith. The previous month six presented themselves, but only three gave satisfactory evidence of true conversion. Of the ten baptized this month, six come from Tettu and Shevuru. One interesting case of conversion is that of a woman of the Vaisya or merchant caste, who is now living in our compound. She had to give up her husband and family relationship and took up the cross in following Christ. Nothing but the fiendish barrier of caste keeps thousands of other women, yea, and men, from taking a similar step. — J. HEINRICHS, Ramapatnam, South India.

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Mission Progress in South China

BY REV. RANDALL T. CAPEN

A-Sit — frank, noble young man — before men, women, and children of his native hamlet has confessed his Saviour Lord in baptism. I stood on the steep clay bank with tears of joy in my eyes as the crowd scattered beyond the graceful bamboos in the calm noontide. His elder brother stepped up saying, "I am very glad."

The genuineness in his tone brought the rare thrill that comes in this heathen land only now and again when at infrequent times the missionary beholds a signal triumph of the gospel. Only a short time ago this same brother said there was no God. But at this visit he has not only given Pastor Pou and me the use of his private cottage, yonder by his sugar cane and orange orchard, but has listened with receptive ears in the cool of Saturday afternoon while we explained God's message of love, and now adds that he, too, will some day follow in the footsteps of the Master as did A-Sit this happy April day.

I am here at Kui Ou today not because I have charge of this part of the South China Mission field, but because I am A-Sit's teacher. If he were not in the academy I should not have come, for the preaching in his village is the work of the Chinese' own missionary society organized by the churches connected with the Kakchioh field. They found A-Sit's family to be very influential in the village, and urged A-Sit to come to our school at Kakchioh to

study English, which he was very anxious to acquire. He came. The consecrated students of our school Y.M.C.A., together with the Christian atmosphere of the place, have brought him to the light. Praise the Lord! His one object in life now is to use his all for the glory of his God. And here is a sample of South China mission progress: Missionary planted churches, forming a missionary society of their own, co-operating with our foreign missionary schools, through the teaching of English in the curriculum attracting a student, who today in the clean mountain waters of the rivulet that passes his village market has preached forth the gospel through the God-ordained symbol of the resurrection life. Look with me beyond those bamboo-bordered banks to the scores of homes amongst the olive groves and behold brighter vistas of triumphs to come! — *Written at Kui Ou, forty miles up river from Swatow, China.*

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Dr. Barbour's Resignation

At the quarterly meeting of the Board of Managers of the American Baptist Foreign Mission Society held in Boston, December 6, 1911, the following communication was presented by the Foreign Secretary, Rev. Thomas S. Barbour, D.D.

To the members of the Board of Managers of the American Baptist Foreign Mission Society,

Dear Brethren:

I herewith present to you my resignation of the position to which I was chosen by the Society in May, 1899. I would ask that this shall take effect not later than the first of May next.

The work with which it has been my privilege to be connected for so long a period, while having peculiar and, I think, unrivaled attractions, is such in its essential character, its extent and its diversified relations as to be taxing to physical strength in a degree that can scarcely be appreciated by one not in the most intimate relations with it. For the past two or three years I have foreseen that I ought soon to seek release from the position I have held. This conviction has been strengthened and definitely confirmed by my illness of last summer and by the condition of imperfect health which has followed. The need of full physical vigor is imperative for adequate discharge of the duties.

I have named a date so far in advance in order that I may be able to give such attention to certain features of the work that it may pass to other hands with the least possible loss. Should choice of an earlier date be found advisable for any reason in the adjustment of your plans, I should wish to choose this.

It is painful for me thus to sever ties which have bound me to beloved fellow-workers in the home land and in our many mission fields, but I am as fully conscious of our Lord's leading in laying down this trust as I was in receiving it. The tie of fellowship in prayer for the advance of the Redeemer's Kingdom among all nations and of co-operation in effort to promote this so far as this may at any time be in my power can never be severed.

With appreciation of the unfailing courtesy and kindness which I have received from the members of your Board through all my connection with it, and with an abiding joy in the certainty of the full success of the work in which we have been laborers together, I remain, very sincerely yours,

Thomas S. Barbour,
Foreign Secretary.

Boston, Dec. 6, 1911.

Action of the Board

Being fully aware that Dr. Barbour's health made it imperative that he should lay down the full and arduous duties of his office as Foreign Secretary, the Board most reluctantly accepted his resignation.

The Board deeply regrets this severing of relations with one much respected and beloved, whose labors have been indefatigable and whose experience and knowledge have ranked him as one of our few missionary statesmen.

The Board earnestly hopes that it may not entirely lose the valuable counsel of Dr. Barbour, but that in some way it may continue to have the benefit of his rich experience.

George E. Briggs,
Chairman of the Board.

Boston, Mass., Dec. 8, 1911.

A Strong Layman Summoned

A very great loss has come to our denomination and all Christian interests in the sudden death of Mr. Charles C. Barry of Melrose. He was first of all a man — a genial, wholesouled, energetic, enthusiastic, affectionate, consecrated man. His kind is rare. Everybody liked him and he was everybody's friend. His religious interests were wide. He was the pastor's right-hand man in the home church; the able leader in all kinds of Christian effort. He was at the time of his death, Dec. 27, vice-president of the Home Mission Society, president of the Boston Baptist City Mission Society, treasurer of Newton Seminary, ex-president and trustee of the Social Union, and held many other important positions. In the Melrose church he had served in every position which the church could confer upon him, most conspicuously in the Sunday school and diaconate. His pastor says he was always on the watch for an opportunity to do something. His influence was far-reaching and always for good. His spirit was intensely evangelistic and missionary. To estimate the value of such a Christian man to the world is impossible. His life was a constant evidence of Christianity; his death leaves a great host of sincere mourners and a vacancy not to be filled.

CHARLES C. BARRY

Porto Rican Paragraphs

BY REV. A. B. RUDD

Some months ago, riding over the hills with Brother Fuster, our stalwart Spanish country preacher, he stopped at the foot of a large tree and said: "Look at this cross cut on this tree. I will tell you what it means. Just up the hill in that little shack there lives the most fanatical family in all my field. The woman of the house, seeing the Protestant preacher was passing constantly back and forth over this trail, cut this cross here to see if she could turn him into some other way, and if not, that she might at least be protected by this cross from the baneful influence of the devil, who always accompanies the Protestant preacher. However, I have been constantly making my trips over the trail, and I do not know whether or not this woman has been delivered from the evil influence of the devil. The family are still staunch enemies to the Truth." The missionary then suggested that perhaps if the Protestant preacher's visits were continued, some day even this family might be brought under the influence of the gospel, and with this hope work will be continued along this mountain trail.

On the following day, after a long, hard ride over the mountain, we dropped down to the home of a country school teacher who has given himself to the Lord, and is anxious to be useful in bringing others to a knowledge of the truth. I noticed on reaching the home that there was a large white flag flying at the top of a long pole set up at the corner of his yard with an inscription, which at first I had not been able to read.

On asking what this meant, the Christian teacher replied that as he had no bell to call his neighbors to service, he had devised this plan of advising them of the day of service. The writing on the flag proved to be the word "Culto" (Service). As service was to be held in his house that evening he was signalling this fact to his neighbors. At the quiet evening hour a large crowd gathered in the humble home of this Christian man, to hear the preaching of the Word. The zealous teacher is an intelligent, attractive young man, and I am hoping that the Lord will call him some day to give his life to the preaching of the gospel.

FROM MISSIONARY C. S. DETWEILER

A District Sunday-school Convention was recently held in Ponce, in which sixty-six delegates were enrolled from the four denominations who have worked in this section of the island. The Baptists numbered twenty-five delegates, representing twelve Bible schools. A secretary of the International Sunday School Association was present and spoke through an interpreter at the different meetings. The local attendance was very large and more than filled the house.

A movement has been set on foot in the larger cities of the island toward the closing of stores and workshops on Sunday. Heretofore most stores have been kept open half a day, and Sunday has been the busiest day of the week. Up to little more than a year ago some of the banks were kept open on Sunday. But little by little the rights of those who labor are being advocated by others besides the missionaries, and in San Juan, the capital, the city council has just passed an ordinance for the general Sunday closing of places of business. The rest of the island has still to be affected.

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One Counter Agent to Mormonism

The Immanuel Baptist Church of Salt Lake City is a live organization. In its new church home there is room for the varied activities that are making the church a center of large influence. In the calendar for Christmas Sunday we find the following interesting statement:

"In a conference with Drs. L. C. Barnes, C. A. Wooddy and G. R. Varney relative to city mission work, our board of deacons presented the following figures as showing something of Immanuel's interest in missions: Given during the past three years, since consolidation of First and East Side churches: Foreign Missions $1,449.19; Home Missions $1,309.18; State Missions $1,478.00; City Missions (Rio Grande, Burlington and Lincoln Street) $4,255.00; a total of $8,491.37, or an average of about $5 per member per year for denominational work. This does not include the Fellowship Fund and other items. For the previous three years the combined offerings of the First and East Side churches were: Foreign Missions $533.70; Home Missions $748.55; State Missions $618.96; City Missions nothing; total $1,901.21. The deacons in looking the matter up find that the benevolent offerings have been more during the past three years than the combined offerings of the two churches for the twelve previous years. Dr. Barnes spoke of it as one of the best records ever known, especially in view of the fact that Immanuel is in the midst of a very heavy building enterprise."

With such a record no wonder that the church is recognized as an aggresive force for righteousness in the heart of Mormondom.

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A MISSIONARY'S EXPERIENCE

Some of the best home missionaries have been foreign missionaries who were prevented from returning to their fields. Rev. F. A. Agar, one of these, says that he has found as great religious destitution in Montana as he ever found in Africa. The fact is that men are without Christ everywhere and all must have the gospel whether in Montana or Africa.

A FINE RECORD

In Western Washington, where the American Baptist Home Mission Society has been conducting missionary work for many years, the following results covering the last ten years are recorded: Number of missionaries employed, 461; total spent in coöperation with the Convention, $139,772; baptisms, 4,776; total members received, 13,850; present membership, 6,336,

Amount given to Home Missions, $18,066; to Foreign Missions, $43,503. Total benevolences of the churches during this time, $176,558. 37 churches have been organized; 74 churches dedicated; 34 parsonages built; 165 new pastors have come into the state; 31 churches have been enlarged, and 40 churches have become self-supporting.

IRRIGATION IN COLORADO

Montrose, with its 3,600 inhabitants, is the metropolis of the Uncompahgre Valley. The one-time desert about it now "blossoms like the rose" and produces prodigious crops of apples, apricots, plums, peaches, pears, prunes, cherries, strawberries, tomatoes, onions, quinces, grains, alfalfa and — "spuds." It is a region whose resources are only just beginning to be appreciated. The Gunnison tunnel has made water available for the irrigation of the whole valley, but it has not proved a channel of spiritual blessing. The ranchers now assert their superiority over Kansas and Missouri, in that "We don't have to depend on the Almighty for rain here." Our warfare is against the same old materialism in high places.

Montrose is destined to grow and on account of its location to be the key to this region. Our Home Missionary Society has made a wise investment in maintaining the Baptist church, which would otherwise have succumbed. Rev. Louis A. Walker has been on the field since April, 1911. His work has been difficult, but successful. The Sunday school has been reorganized; two converts have been baptized; fifteen members have been received by letter; money has been raised to paint the church, improve and beautify the grounds; the benevolences of the church have been systematized; much house-to-house visitation has been done, and the community has been won to a higher estimate of organized religion. With other churches this one is entering heartily into the "Men and Religion" movement. The three local papers print an article of considerable length by the pastor each week.

IDAHO PROGRESS

The pastor at Cambridge, Rev. E. E. Clayton, reports much to encourage. Nine have recently confessed Christ, the church life has been quickened, and Baptists are "fishing out their church letters from their trunks or sending east for them, and joining us in the good work." He is given one Sunday each month for out-station work, and preaches at five schoolhouses, while three others need services. Repairs are in process as money is raised to make them. The young people are being won, where hitherto nothing has been done for them.

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The Budget Plan a Success

BY REV. LOUIS AGASSIZ GOULD

There is nothing like the budget plan for success, when that plan is faithfully worked. The missionary budget assigned the Temple Baptist church, Los Angeles, was $9,000. One-half that amount, $4,500, was due October 1st, six months after the beginning of the benevolent year. If it is borne in mind that the every-member canvass was not completed until June 1st, it is evident that the remaining six months of the year will see the realization of the full amount. There has been no appeal from the pulpit for missionary funds, aside from the appeal for the support of the Russian work; and *that offering was contributed as an extra*, beyond the items of the budget.

When our churches will set apart twelve months' time for a twelve months' budget; when they will conduct an every-member canvass at the beginning of the benevolent year; when they will secure a pre-pledged budget, in other words, continue the canvass until the full amount needed is subscribed, then the budget will become a continuous budget. Three years of faithful work will bring about this result.

When the continuous budget, through weekly offerings, becomes universal in our churches, then our difficulties in missionary finance will be largely solved. When that day comes, great credit will be due to the apportionment committee of the Northern Baptist Convention and to Rev. John M. Moore, the secretary of the Baptist Forward Movement, who has done so much to standardize the benevolence of our denomination, through securing weekly offerings for missions throughout our churches and Sunday schools.

The Building of an Empire

BY REV. W. R. JEWELL

For the sake of concreteness take only a corner of the Northwest — the five states of which Idaho is the center: Montana, Wyoming, Idaho, Washington and Oregon. These five states have a combined area equal to that of Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Delaware, Pennsylvania, Maryland, Virginia, West Virginia, Tennessee, Kentucky, Ohio, Indiana, Illinois and 6,585 square miles out of Iowa. This area is equal to four times that of the United Kingdom of Great Britain, twice that of the French Republic, and more than twice that of the German Empire.

Certainly such an empire is capable of becoming a home for future millions. These five states could harbor all the millions of Great Britain and yet the density of population would be less than one-fourth that of Great Britain today. All the people of the United States could be settled in this "corner" and still the density of population would be less than one-half that of Massachusetts or Rhode Island. At the density of Massachusetts these five states could furnish a home for one-tenth the population of the globe. Even at the density of Ohio they would contain 50,000,000 people, a number equal to one-half the population of the United States.

The Northwest has three great natural advantages which are destined to make possible the supporting of these future millions. The first is that of productiveness of soil. With the advent of water for irrigation the soil of the Northwest can hardly be surpassed. The second natural advantage is that of water power for manufacturing. Her great mountain streams and enormous waterfalls are capable of turning millions of wheels of industry. The third great advantage is that of location. China with her four hundred millions of people is awake, and her ports are open. The gateway to China is in the Northwest. But more than that, in the words of the nation's chief: "The completion of the Panama Canal is destined to actually change the 'face' of the United States." The three great cities, San Francisco, Portland and Seattle are to be great ports of landing for the future.

Present efforts will determine character for many years to come. The supreme need of the Northwest today is not so much an influx of toilers who can develop her latent resources, as it is the need of strong men of God, like the prophet-statesman of Israel, who can mould her religious life.

In almost every section of the Northwest there is religious destitution. The Central Idaho Baptist Association covers a territory 150 miles wide and 250 miles long. It has a population of 50,000 to 75,000. Yet in all this territory, which is larger than New England, excepting Maine, there are only three settled Baptist pastors and one Baptist district missionary. Eight of the twelve Baptist churches in the Association are pastorless.

Nor have the Baptists alone failed. In Custer County there are eighteen school districts, in each of which there are enough children so that Uncle Sam can afford to hire a teacher for them. But in fifteen of these eighteen districts there is no religious service of any kind being held. In Lemhi County there are twenty-five school districts, and in twenty-one of them there is no religious service, not even a Sunday school. Yet in these two counties there are more than 10,000 people. Why can not the church of the living God send leaders into these destitute places? Is it because the members of the Christian church all over this land are not willing to pay the expenses?

Naturally the question comes: "What of the future?" "I will make of thee a great nation" that "in thee shall all the nations of the earth be blessed." We tell of America's opportunity to evangelize the world. We admit that God has made America the greatest evangelizing nation on earth, and that He is now sending us the nations of the world to evangelize. "Save America and we save the world." But to save America we must save the Northwest. We can never hope to save the Northwest so long as there exists such religious destitution. The Northwest today is in the process of molding. It will require a decade of time fifty years hence to accomplish what can be done now in one year. It will require money, it will require consecrated lives; but in what greater, nobler enterprise can one engage than in the building of such an empire?

Gooding, Idaho.

CAR "EVANGEL" IN KANSAS

Rev. J. C. Killian sends these notes of the work, saying he has never seen such mission fields, either in need or ready response:

Pittsburg is a town two years old, about 1,000 people. *No church or services in the town.* Baptists started to build but fell down and we are hoping to save the situation. The start is for a $2,000 house and it is "somewhat big" for them, but they may reach it.

Last Sunday night I spoke on Chapel Car Work, at Norman, town of State University. Had a fine audience and they said about 150 of the students were there. Had one of the best times; after speaking forty minutes I said: "I have spoken too long but have not touched several of the leading points." About ten spoke up: "Brother, please keep on — we came to hear about this great work." I continued twenty minutes more and they certainly did listen. People from two needy points came and urged the car — "just the place for it, need is so great." This is the cry all over. The people think a great deal about the Chapel Cars and they *know the Society that sends them out.*

THE RAILROAD MEN'S ENDORSEMENT

As we have had Chapel Car "Evangel" with us for nearly three weeks, we, as a committee for the men who have attended the noon and midnight meetings, take this means to thank the Baptist Publication Society for putting these cars on the road, and also to thank the management of the Rock Island Company for the courtesy which they show toward the Publication Society, thereby making it possible to have Chapel Car "Evangel" with us.

Rev. and Mrs. J. C. Killian will long be remembered by us, and the gospel songs sung by Mrs. Killian and the plain practical gospel talks of Mr. Killian won some of us to Christ, and the rest of us will at least be better men for having had them with us.

We sincerely wish we could have them with us longer, but as they are leaving we pray God's richest blessings may rest on Rev. and Mrs. Killian, and upon the Baptist Publication Society and its great work, and upon all railroad companies and their officials through whose courtesy these chapel cars and missionaries are brought to us.

D. J. Merilatt,
J. H. Burlach,
R. S. McCullough,
Committee.

Herington, Kansas.

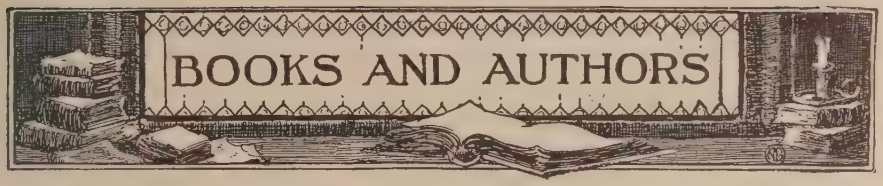
PLOWING NEW SOIL

A West Virginia missionary pastor writes: After having preached in my home church, Parsons, Sunday morning, I hurriedly ate my dinner, mounted a horse and rode off in the mountains. I was the first one in the schoolhouse and began to assort literature. I was not alone long, however, for the people began to come. Where from? I don't know. There are only six houses in the settlement, but they came out of the mountains "like jack-rabbits," as we said in Oregon. The poor schoolhouse would only hold seventy-eight, and was soon filled, and there were more people on the outside than in it. We organized a school. I preached afterwards, and immediately following asked the congregation, "Those who have never seen a person baptized either in a baptistry or river raise the hand." Twenty-seven hands went up, by no means children, though the lesson would have been the same anyway. The arrangements having been made prior, we invited all the people to the river side, where I baptized three adults. I did not preach upon baptism in the sermon. I returned, on horseback, to my field, preached in the evening to a good congregation, but I had a better time in the afternoon "plowing the new soil."

What Chapel Car "Evangel" did for Lenexa, Kansas

THE story is told chiefly by picture, showing a church home in the actual making, but here are the outlines of fact furnished by Chapel Car Evangelist, J. C. Killian: When the "Evangel" went to Lenexa the First Baptist Church had a name, owned 50 song books and a bookcase, and had a part-time pastor. When the Car left in less than two months, the church owned a lot 50 x 185 in the best part of town, and a meeting-house valued at $1,200 — all paid for and no money received from the State Convention. They are a happy people. Pastor had been coming at 4 p.m. Sunday for preaching, and leaving at 9.30 p.m. The last Sunday of the Car Evangelist's stay the pastor began service on the field, preaching also at Eureka but moving to Lenexa and having his salary for the year secured. The way the house was secured is shown by the photographs.

1. BREAKING GROUND FOR THE FOUNDATIONS — ALL VOLUNTEER WORK
2. FRAME UP AND A BUSY BAND OF WORKERS, LED BY THE PASTOR
3. ROOF TIMBERS IN PLACE
4. LADIES' AID SERVING REFRESHMENTS
5. THE MEETING-HOUSE NEARING COMPLETION, AMID GENERAL REJOICING
6. FIRST MEETING IN THE CHURCH HOME, A CENTER OF LIGHT AND LIFE



THE UNOCCUPIED MISSION FIELDS OF AFRICA AND ASIA. By Samuel M. Zwemer, F.R.G.S. New York: Student Volunteer Movement for Foreign Missions, 1911. Cloth, $1.

A strong and convincing book, describing a score of unoccupied fields and many sections of fields where the obstacles seem well-nigh insuperable, and the moral degradation and spiritual destitution call for heroic, persevering, pioneer efforts on wise lines, with the sure promise of ultimate success. The author is at his best. Men will read this book and get from it information, conviction and inspiration that will put them on a new plane of missionary endeavor.

KERALA, THE LAND OF PALMS. By I. H. Hacker. Illustrated; 140 pp. London Missionary Society, 16 New Bridge St., London. 50c.

The London Missionary Society (Congregational) issues some exceedingly interesting missionary books for children and young people. This volume is a good sample. The colored plates and line illustrations are attractive, and the story is told in a style to attract any age, while appealing to the young reader. Mr. Basil Mathews, Editorial Secretary, adds a chapter "Through the Eyes of the Island Children." More books of this kind would mean more readers of missionary books. Kerala, by the way, is Travancore, on the southwestern coast of India, one of the native states ruled by a Hindu king or maharajah in friendly alliance with England.

THE SOCIAL WORK OF CHRISTIAN MISSIONS. By Alva W. Taylor. Cincinnati: The Foreign Christian Missionary Society. 50c. net, postage 10c. extra.

Prof. Taylor, of the Bible College of Missouri, has written a book full of fact, stimulus and suggestiveness. It can be studied to great advantage and can also be read through. There is something in the straightforward style and massing of important facts that draws the reader on from page to page.

THE NEGRO AND HIS NEEDS. By Raymond Patterson, with foreword by President Taft. Fleming H. Revell Co. $1.25 net.

The author was a classmate of President Taft, who vouches for his ability as a trained journalist, and for the value of this book to "every one who believes that this question is the most serious facing the American people." We agree with the President that it is not necessary to accept all the conclusions of Mr. Patterson, while admitting the value and interest of his investigations, made at first hand in the South. After treating the various phases of the subject, showing the lights and shadows, the general conclusion is that the solution of the race problem requires plenty of time and of work which the colored people can and will do. Among the author's deductions these are chief: Education of the right kind is an essential. The negro must be treated as a human being, capable of rapid improvement, and destined to participation in the actual management of the republic. There should be extreme caution in disturbing present conditions. A national educational fund for industrial and elementary education should be provided.

THE REDEMPTION OF THE CITY. By Charles Hatch Sears. Introduction by Edward Judson. Griffith & Rowland Press. 248 pp., illustrated, cloth, 50c., paper, 35c. net.

Mr. Sears, General Secretary of the New York Baptist City Mission Society and an earnest student of city conditions and developments, has written a mission study text-book that ought to shed light on many points not clearly understood, and awaken

a more general interest in the subject of city evangelization. To quote from Dr. Judson's introduction, the author "presents a luminous analysis of the agencies that make for the betterment of our cities, and while he does justice to the redemptive work done by the churches, he sounds the note of a more absolute devotion, and suggests such readjustments to changing conditions as may be promotive of a higher efficiency." The treatment is sympathetic and hopeful throughout. The author loves the city, believes in it, and seeks to point out the work which our Protestant forces unitedly must do if the redemption is to become an actuality. We congratulate Mr. Sears on the good work he has done. We wish he had added another chapter in which the specific work of our city mission societies was amply set forth. If no better showing can be made for our Christian forces than is here indicated, it is high time our people awoke to the situation and its significance. An index would also add much to the value. This is the first mission study book issued under the direction of the Baptist Forward Movement for Missionary Education. It should have a large sale and wide usefulness.

ENGLISH FOR NEW AMERICANS. By W. Stanwood Field and Mary E. Coveney. Silver, Burdett & Co.

One of the simplest means of Americanizing the immigrants is that of teaching them English. The desire to learn our language is keen, even on the part of those far beyond school age or possibilities. The evening class-work has demonstrated the usefulness of this means of developing American ideals in the newcomers. The present book is wisely adapted to the needs of the beginner, and the vocabulary, which has been prepared in ten different languages, adds greatly to the value of the work. The authors have profited by the experience of teachers and made the lessons easy to be grasped. The eye is appealed to as well as the ear. There is much of value in the method of repetition prescribed, and the book is heartily commended to workers in this interesting and helpful line, which is home missionary in the best sense. We hope to see English classes for foreign-speaking people in nearly all our churches.

THE YELLOW PEARL. By Adeline M. Teskey. Geo. H. Doran Co., New York.

This story of the East and the West is brightly told, and opens the eyes of the western reader to the eastern point of view in a frequently surprising manner. The daughter of an American man and Chinese woman is sent to her father's rich relatives in this country, after his death, and gives her experiences and impressions in frank and keenly analytical fashion. While there is an element of exaggeration, there is also much truth, and applied in a way to do us good. Race prejudice gets hard raps, and the Yellow Peril fades before the Yellow Pearl. Young women will find this attractive reading for missionary circles. The author points a moral and adorns a tale.

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Books to Get and Read

Eighteen Capitals of China. By William Edgar Geil. Philadelphia: J. B. Lippincott Co. $5 net.

Among the Tribes of Southwest China. By Samuel R. Clarke, for thirty-three years a missionary in China. China Inland Mission and Morgan & Scott, London and Philadelphia. $1.

Half a Century in China. By Archdeacon Moule, many years missionary bishop of the Anglican Church in China. George H. Doran Co. $1.50.

Peasants and Prophets (Baptist Pioneers in Russia and Southeastern Europe). By Rev. Chas. T. Byford. James Clarke & Co., London. One shilling, in paper. Tells interesting things concerning the Russians who were in Philadelphia.

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Books Received

Bible Studies on the Sabbath Question, by Prof. Arthur Elwin Main, D.D. Cloth, 50c. postpaid. Alfred Theological Seminary, Alfred, N.Y.

The Love Story of a Maiden of Cathay, told in Letters from Yang-Ping Yu. (Revell Co.) Bright letters giving insight into an oriental's way of living and looking at life.

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A Magazine for the Home

The *Century Magazine* will continue to publish articles of especial interest and value on subjects which pertain to the

religious and missionary developments in different parts of the world. This admirable exponent of contemporary literature has never been better or truer to its high ideals; and in its dealing with questions worth while it shows a fine sensitiveness to the spirit of the times.

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Missions in the Magazines

It is only to be expected of course that the Chinese question should be in the forefront in the magazines. So we have "China — a Republic?" by Archibald R. Colquhoun, in the *Fortnightly Review*, an article which we shall review later. In the December *Nineteenth Century* Sir Henry Blake, former governor of Hong Kong, sketches the history of China. To this we shall also refer editorially.

Two other articles on China are worthy of attention. In the *Living Age* for December Sir Edward Seymour, admiral of the fleet, sets forth his reminiscences of England's troubles with China. He concludes with a strong expression of his hostility towards missionary activities. Missionaries, in his opinion, are harbingers of foreign interference (first the missionary, second the gunboat, and third the army, has become a saying); moreover, there are so many denominations, the missionaries of each preaching its particular beliefs, that feelings of doubt and suspicion, he says, are created among the Chinese. In this view he differs from the ablest of his countrymen who have had first-hand knowledge of mission lands. A better article by far is the one entitled "The Chinese Student in America" in the January *North American Review*.

During 1911, over 600 Chinese students have been registered in schools and colleges of our land. The writer expresses a fear lest these students may be satisfied with surface-information, and may lose their glorious birthrights of truthfulness, contentment, courtesy, frugality, filial piety and reverence in the glamour of the new things surrounding them. On their return to the homeland they must not lose their world interest and sympathy in the zeal of their patriotism, but rather develop that quality of love of humanity which is so splendidly shown by the missionaries to China.

The Imperial and Asiatic Quarterly Review contains a well-written and interesting article on "Antiquity and Originality of Hindu Civilization." India is interesting to the Bible student, says the author, because it retains all the intermediate stages of civilization; thus the nomad cart has survived the railway, and the women still grind corn, as described by Isaiah. Doubtless many of our religious conceptions saw their birth in India, but it is impossible to say that Christianity was derived from Buddhism. The writer refers to the antiquity of the brick cities of the Punjab, some dating back to 2000 B.C. India led Egypt in commerce and the beginnings of agriculture, being the first land to domesticate and utilize plants and animals.

"The Crown, the Government and the Indian Princes," in the *Contemporary Review* for December, summarizes England's attitude toward the native princes under Lord Lytton, who believed in securing and utilizing the Indian aristocracy, — so he tried to win their confidence by lavish gifts but gave them no political power; under Lord Curzon, who believed in Indian princes "not as relics but as rulers," and accordingly established the Imperial Cadet Corps, making the princes ornamental but not useful. Now there is a withdrawal of British pressure and a desire for personal loyalty. It is impossible to encourage in the princes a mediaeval antagonism to modern improvements while making progressive changes in the system of government; likewise it is impossible to give the princes a modern education, encouraging them to take part in public affairs and then restrict their authority and repress their individuality. The writer argues that England must adopt a broader attitude toward the young Indian princes, making them useful to their country and to their people.

The Bible student will find the article "Latest Light from Egypt on the Holy Scriptures," by the Rev. Edmund McClure, in the *Nineteenth Century*, well worth reading. It tells of valuable manuscripts discovered in excavations on the island of Elephantine, near Assuan, which throw light on certain passages in Exodus and Deuteronomy regarding the due observance of the Passover.

Financial Statements of the Societies

American Baptist Foreign Mission Society

Financial Statement for nine months, ending December 31, 1911

Source of Income	Budget for 1911-1912	Receipts for nine months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to Churches)	$515,384.92	$135,766.46	$379,618.46
Individuals (estimated)	230,000.00	45,143.69	184,856.31
Legacies	79,570.00	35,724.92	43,845.08
Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	98,762.00	60,195.48	38,566.52
Total Budget as approved by Northern Baptist Convention	$923,716.92	$276,830.55	$646,886.37

Comparison of Receipts with those of Last Year
First nine months of Financial Year

Source of Income	1910-11	1911-12	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$118,448.45	$135,766.46	$17,318.01	.....
Individuals	33,499.58	45,143.69	11,644.11	.....
Legacies	40,488.54	35,724.92	.....	$4,763.62
Income of Funds, Annuity Bonds, Specific Gifts, etc.	75,955.28	60,195.48	.....	15,759.80
	$268,391.85	$276,830.55	$28,962.12	$20,523.42

American Baptist Home Mission Society

Financial Statement for nine months, ending December 31, 1911

Source of Income	Budget for 1911-1912	Receipts for nine months	Balance Required by Mar. 31, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to Churches)	$353,792.36	$83,943.87	$269,848.49
Individuals	150,000.00	4,422.32	145,577.68
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	175,292.00	135,088.13	40,203.87
Total Budget as approved by Northern Baptist Convention	$679,084.36	$223,454.32	$455,630.04

Comparison of Receipts with those of Last Year
First nine months of Financial Year

	1910-1911	1911-1912	Increase	Decrease
Churches, Sunday Schools and Young People's Societies	$80,234.47	$83,943.87	$3,709.40	. . . . .
Individuals	4,047.53	4,422.32	374.79	. . . . .
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	126,397.86	135,088.13	8,690.27	. . . . .
	$210,679.86	$223,454.32	$12,774.46	. . . . .

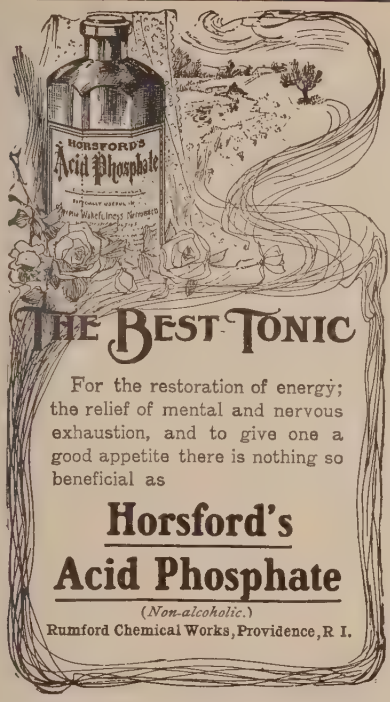
American Baptist Publication Society

Financial Statement for nine months, ending December 31, 1911

Source of Income	Budget for 1911-1912	Receipts for nine months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to Churches)	$111,304.25	$52,174.43	$59,129.82
Individuals (estimated)	21,800.00	8,830.18	12,969.82
Legacies	. . . . .	6,652.90	. . . . .
Income of Funds, Annuity Bonds (estimated)	51,273.88	19,635.23	24,985.75
Total Budget as approved by Northern Baptist Convention	$184,378.13	$87,292.74	$97,085.39

Comparison of Receipts with those of Last Year
First nine months of Financial Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$53,512.26	$52,174.43	. . . . .	$1,337.83
Individuals	4,603.95	8,830.18	$4,226.23	. . . . .
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	25,556.53	26,288.13	731.60	. . . . .
	$83,672.74	$87,292.74	$4,957.83	$1,337.83



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Horsford's Acid Phosphate

(*Non-alcoholic.*)

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It's Baker's and It's Delicious

Made by a perfect mechanical process from high grade cocoa beans, scientifically blended, it is of the **finest quality, full strength and absolutely pure and healthful.**

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Booklet of Choice Recipes Sent Free

WALTER BAKER & CO. LTD.

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MARCH CONTENTS WILL INCLUDE

"THE HOME MISSION CAMPAIGN" and "THE MISSIONARY'S TASK"

Woman's American Baptist Home Mission Society

Financial Statement for nine months, ending December 31, 1911

Source of Income	Budget for 1911-1912	Receipts for nine months	Balance Required by Mar. 31, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to Churches)	$149,082.00	$56,536.90	$92,545.10
Individuals	30,900.00	3,044.11	27,855.89
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	31,800.00	28,332.88	3,467.12
Total Budget as approved by the Northern Baptist Convention	$211,782.00	$87,913.89	$123,868.11

Comparison of Receipts with those of Last Year
First nine months of Financial Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$51,482.11	$56,536.90	$5,054.79	. . . . .
Individuals	1,349.77	3,044.11	1,694.34	. . . . .
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	27,547.60	28,332.88	785.28	. . . . .
	$80,379.48	$87,913.89	$7,534.41	. . . . .

Rolling at Side

Wilson's Rolling Partitions

A marvelous convenience and the most effective method for dividing large rooms in Churches and School Buildings into small rooms, and vice versa; made from various kinds of wood; sound proof and air tight; easily operated and lasting. Made also with blackboard surface. Fitted to new and old buildings. Used in over 25,000 Churches and Public Buildings. Write for Partition Catalogue C 4.

JAS. G. WILSON MFG. CO.

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Rolling Above

ALSO VENETIAN BLINDS, WOOD BLOCK FLOORS AND ROLLING STEEL SHUTTERS

QUESTIONS FREQUENTLY ASKED DR. STACKHOUSE

1. Does giving to missions reduce the gifts for local church expenses?

ANSWER. No, with all possible emphasis.

Then Dr. Stackhouse quotes from letters showing that JUST THE REVERSE is true. In all his experience he has had but one report where it was thought the missionary effort had decreased the giving for church expenses. And there was A REASON for that.

WHERE THE EVERY MEMBER CANVASS IS FAITHFULLY CARRIED OUT, it is bound to INCREASE GIVING all along the line, because it GREATLY ENLARGES the number of givers.

The Way to Increase Missions' Subscription List to One Hundred Thousand

Such notices as the one below, taken from the calendar for December 3 of the First Baptist Church of Adrian, Mich., would do the work. The pastor, Rev. Edwin Simpson, leads the activities of what is known as "The Church of the Cordial Welcome." We hope a copy of MISSIONS may be in every family in the church. Following is the notice:

ONCE the Lord said of ancient church people, "*My people do not know.*" They would not consider. Do we know what our Master is doing through our denomination at home and abroad? How can we know unless we read? What shall we read? Why surely, "The Acts of the Twentieth Century Apostles," as reported monthly from all lands, in our monthly magazine of about one hundred pages of most interesting achievement — MISSIONS. Fifty cents per year brings into your home this magazine, which includes what was *The Baptist Home Mission Monthly*, *The Baptist Missionary Magazine*, *Good Work*, and *Tidings*. Mrs. Chesney is solicitor for MISSIONS. If she has not seen you, you see her. Labor unionists, socialists, read their own publications, and know what has been done in the past and suggested in the future. Why should not Christians know what the Christian church is doing and expects to do? Real knowledge accomplishes wonders and inspires everybody. See Mrs. Chesney *today* and at once begin to read THE BEST DENOMINATIONAL MAGAZINE PUBLISHED.

Illustrations for the Missionary Meeting

Discussing Christianity with Buddhists

BY MISS JULIA PARROTT, MANDALAY, BURMA

If you imagine that these people are darkened savages in mind you are mistaken. Their Buddhist religion is a wonderful system of philosophy, and whenever we enter a home and begin talking we find ourselves oftener face to face with the man of the house than with the housewife. I know many say we should not argue with these people, but I feel it my right to give good sound reasons for the hope that is within me, especially when I am asked to answer. And having once begun, if it is possible to "confound them mightily" I shall try to do so. I am sure Christianity can bear any test when placed by the side of Buddhism.

The other day a Buddhist told me how tolerant he had grown to be through the influence of Buddhism. He loved everybody, Christians, Mohammedans, Hindus and Baha Vllas. I tried to show him God's love and illustrated it in the love of his daughter for her child. I was attempting to make plain the superiority of the Christian love which asks nothing in return, to the Burman's good deeds for the sake of merit, but not catching the drift he remarked suddenly: "Yes, the mother loves, the child is now unconscious of that love, but *some day* it will know."

"Just so," I answered; "God loves, the Burman nation is now unconscious of that love, but *some day* they will know."

After preaching some time to the Burman, he said, "But, mama, I am a good man. I have known Saya Tun, one of your preachers, a great many years. I testify that he is a very good man; but I too am very good."

"You see that tree full of blossoms," I answered, "how beautiful they all are. They are all as beautiful the one as the other, but will they all bear fruit? How many have life in them?"

It is to the *hearts* of all our home people that I would appeal — not to the heads, nor on behalf of our budget, but to the hearts of our Christians. I have asked my girls in the Bible school to pray for our people at home, and one said, "But, mama, are there heathen in America?" "Plenty of them," I had to answer. But of course the Corinthians and the poor saints at Jerusalem prayed and worked together.

✠

A Hindu Woman

She was a Hindu woman, and her husband was ill. The doctor said that he could not live for more than half an hour. His wife, writes Rev. Herbert Halliwell, arrayed herself in costly clothing, painted her forehead with vermilion and her feet with lac dye, as did the suttees of old, and offered a prayer to the domestic idol. Then she poured some of the Ganges water into the mouth of her unconscious husband, and, leaving him, drenched her clothing with kerosene oil, and set fire to it.

It was over in a second or two, and no one could prevent it. The astounding thing is that Hindus are now coming to worship the place. Superstition dies hard.

New light has been thrown upon the woman's motive by a letter written on a crumpled piece of white paper which was found in her room after her death. It contains this message:

"Send me with my husband to the burning ghat. I am helpless.

"I shall not be able to bear widowhood.

"If I am saved I shall go mad."

The motive of Saibalinee Dassi was not religious. She was not a fanatic. She was simply a woman who, as Mr. Halliwell says, had not the courage to bear the shame and burden of Hindu widowhood.

Small wonder! She knew what that is. She had seen young women with shaven heads and soiled white garments, household drudges, objects of scorn, or worse — half-starved tools of licentious men — Hindu widows. She shrank back from this abyss. Death, she thought, was better. She died.

This occurrence throws a flashlight upon the horror of India's moral darkness. It demonstrates the need of Christ. India's only salvation lies in the transformation of the mind by the power of the gospel.

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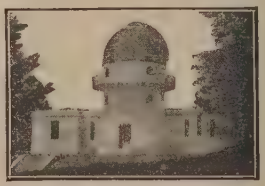

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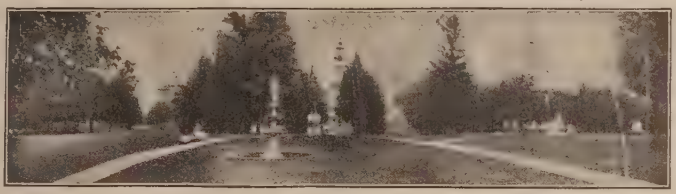

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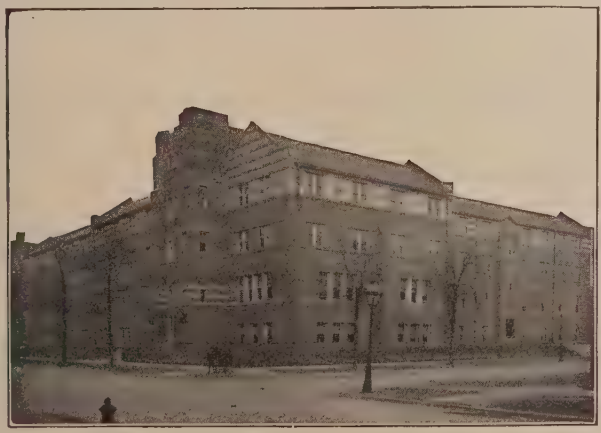

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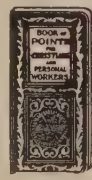

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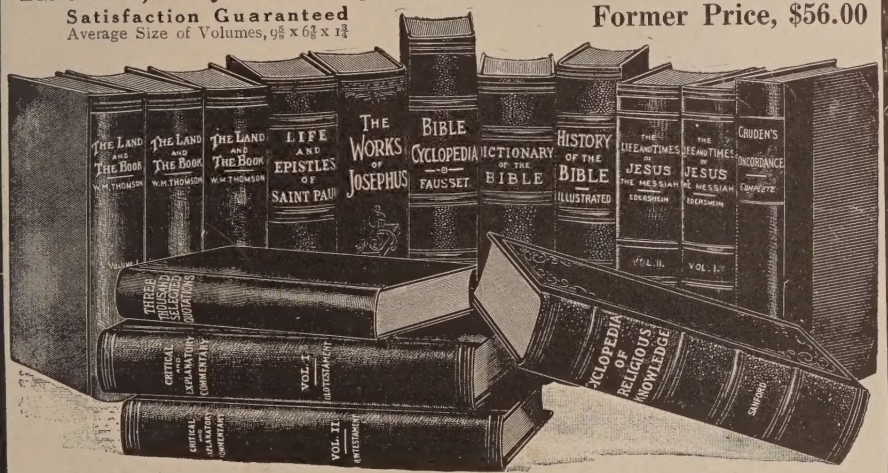
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